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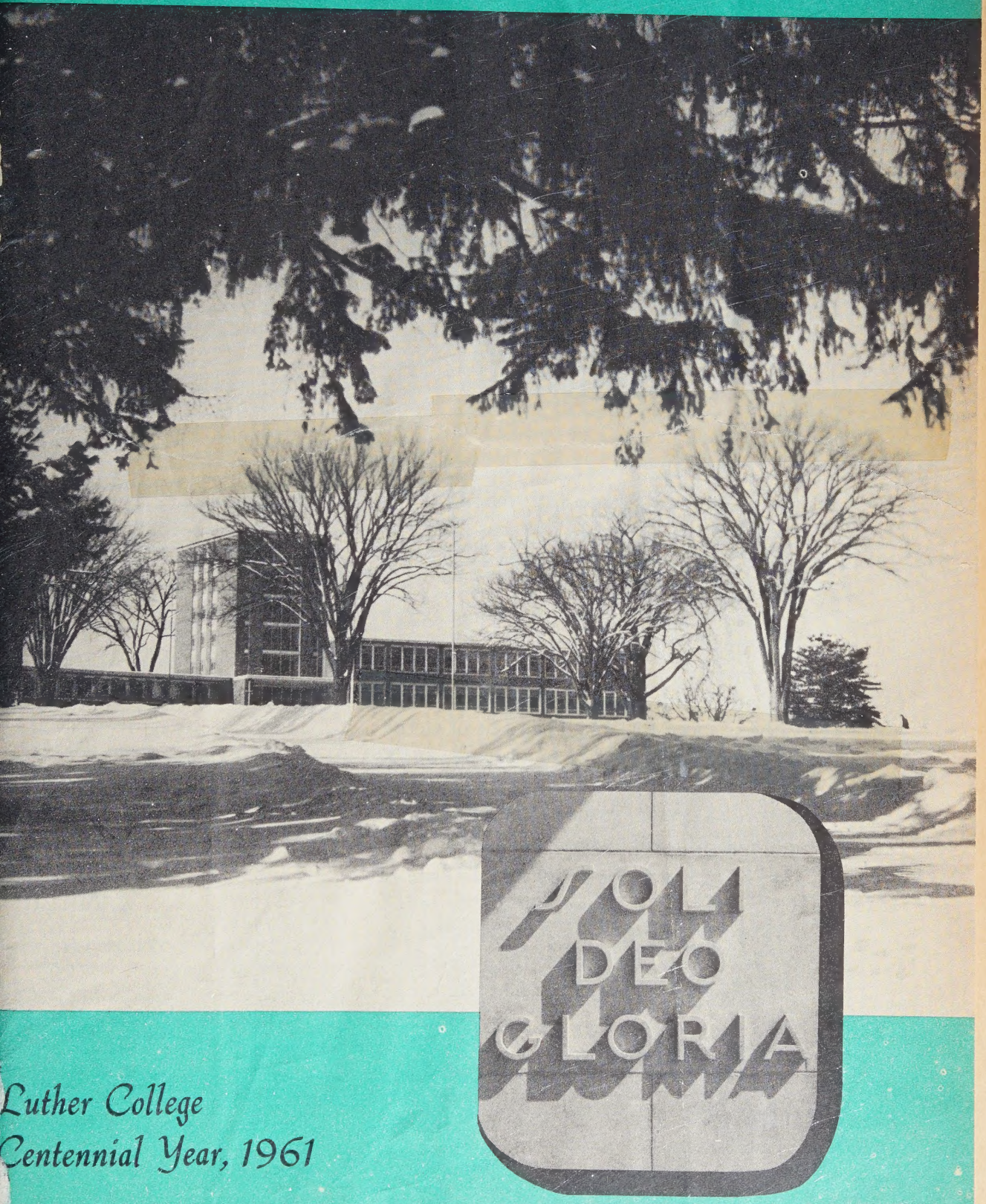
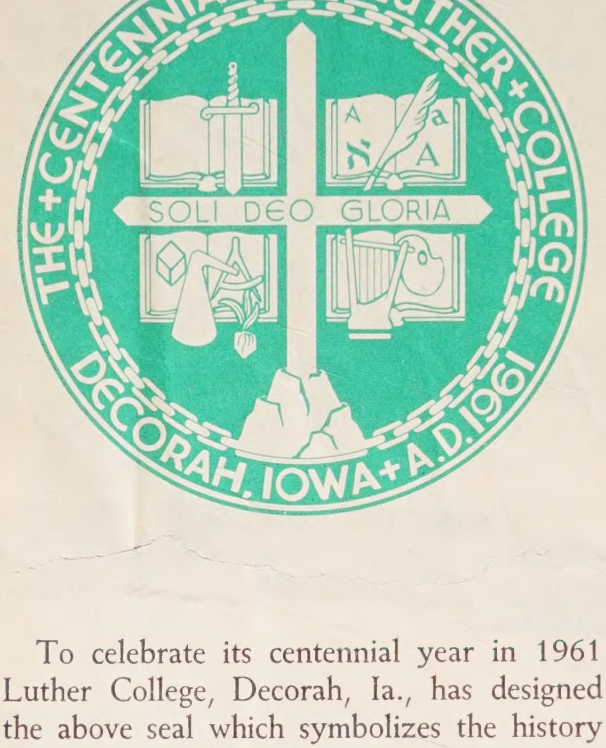


Luther College
Centennial Year, 1961

LUTHER COLLEGE CENTENNIAL SEAL



To celebrate its centennial year in 1961 Luther College, Decorah, Ia., has designed the above seal which symbolizes the history and purposes of the college.

The seal centers in the cross about which are grouped the open books of Christian liberal arts education, each with its symbol representing: the Word of God, the humanities, the sciences, the arts. The circle of eternity is the chain of service binding all to the cross which bears the motto of Luther College and the centennial theme—*Soli Deo Gloria* —To God Alone Be Glory!

Pages 8-15 and the cover of this issue of LUTHERAN HERALD are devoted to telling the story of this first college established under Church sponsorship by the antecedents of The Evangelical Lutheran Church.

In this issue . . .

Luther Centennial Seal

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Ronald Soderquist is t
of Trinity Church, Je
N. J.

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Garret Biblical Ins
graduate seminary
Methodist Church. T
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The Christian Centu
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The Church Expectant an
An Advent meditatio
Editor.

Luther College Centenni
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written by staff me
Luther College, Deco

Editorials

'The Power of Trinity'
The Rev. A. C. Halve
the staff of the Boar
eign Missions of the

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The Rev. C. L. Brulan
at Calamus, Iowa.

For the Family Altar

The Church in Today's

Among Lutherans

Within the ELC

Lutheran

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Get Lost in a Book

By Ronald Soderquist

ıow a man who used to read books.
hen he moved to the suburbs. He built himself
ely home with a very large lawn to be installed by
. That poor fellow, his wife and daughters, and
riends foolish enough to pay a visit spent all last
ıer digging up weeds, planting grass, trimming
:utting. Now I presume, their lawn looks like a
from *Better Homes and Gardens.*

: meanwhile his mind has gone to weeds. I doubt
s read anything but the current T.V. Guide. Can
ı sell his mind to buy a house?

no egghead. I haven't read half the best sellers
an I converse with any intelligence on most of the
:s. But I do like to read. And I think it's tragic that
ılorophyl in many a suburbanite's lawn has become
›form for his mind.

re's another example. Most housewives don't read
se they just don't have time. We understand. Their
ant enemy, dirt, must be mopped off floors,
ımed out of rugs, washed out of clothes, whisked
ırniture, scrubbed out of little boys' ears. When
ıe little lady sit down and read a book? You might
ll ask most housewives to design rocket engines.
you ever wonder if the Madison Avenue ad-
ers have put something over on us Christians?
ps their singing jingles and technicolor wrappings
kicked our values out of alignment. I just con-
my ten pound Bible Concordance, and find that
nliness is next to Godliness" isn't even in the
Book! Let's challenge all the soap and cleanser
anies to a series of national T.V. debates. Our
will be: "Better to have cobwebs in the house
:obwebs in the brain." When you quote that one,
make the mistake one pastor did who found him-
ıying, "better to have a dirty house than a dirty
"

the generation of action and distraction, easily
that we consider reading mere embroidery on the
nt of life. The modern minister usually feels
if he stops to read a book. He thinks he ought to
: working in the parish. And most of his parish-
probably think the same thing.

are not the first generation to consider action
important than thinking. 19th Century John Rus-
scussed the same attitudes in his day, "My friends,
ıot know why any of us should talk about read-
ing . . . no reading is possible for a people with its mind in this state. No sentence of any great writer is intelligible to them. It is simply and sternly impossible for the English public, at this moment, to understand any thoughtful writing, so incapable of thought has it become in its insanity of avarice."

Pastors find themselves in the awkward position of saying, "I haven't time to read; I have to write a sermon!" Again, our dilemma is not so new. The Anglican historian, Mandel Creighton, of the last century, was reported as sighing sadly when he was elected Bishop of London, "Now I shall never read another book." Administrative paralysis of the intellect is an ancient disease.

But let us be optimistic. Let us assume that the lawn stands placidly green, that the gleaming evil eye dominating the living room burned out a tube and awaits the repair man; let us assume that a snowstorm cancelled two women's meetings this week and the Fall housecleaning is done. What shall one read? Where shall I begin?

I shall resist naming my latest favorites, and for a moment practice bi-partisan impartiality. I am told that we have just five American authors who are Pulitzer Prize winners. They are Faulkner, Hemingway, O'Neil, Sinclair Lewis and Pearl Buck. Now there's a quintette to set your mouth watering. And you'll find them on the shelves of the local library.

The next four are likely to be better represented in your pastor's study than in the average medium sized library. But they are worth seeking out to speed up circulation in the brain. There's our Quaker friend, Mr. Trueblood; the brilliant English historian and theologian, J. S. Whale; our own German martyr, Dietrich Bonhoeffer; and witty, pungent Dorothy Sayers with her essays and drama.

Lutherans are now breaking out of their isolationism. But it is still disturbing to find an otherwise alert Christian reading mainly books and magazines which are sure to agree with his thinking. I am reminded of the deacon who enthusiastically told me of his favorite author of devotional books: "I love to read Dr.———'s books. His thoughts are so much like my thoughts that I just fall in love with them!"

I advocate bolder and broader reading. A richer read-

(Continued on page 20)

What's Right With Christmas

By William H

Each year as Christmas approaches two predominant notes are sounded. On the one hand, the agents of modern advertising move into high gear to push Christmas sales to a record high. On the other, clergymen and a growing number of laymen raise the cry that Christmas has become paganized, that we must join forces to fight the trend and "put Christ back into Christmas." Church circles have heard so much in recent years about what's wrong with Christmas that there is serious need to raise the question, "What's right with Christmas?"

Christmas has developed into the most joyous of our holidays, almost synonymous with the idea of fun and pleasure. It has indeed become commercialized, but the commercialism is intimately related to the fun of the season, its gift-giving and its celebrating. Does this justify the charge that the "real meaning" of Christmas has been lost? Does this mean that it is paganized?

Abandon the Negative Approach!

There is nothing new about Christian criticism of Christmas celebration. Many of our American forefathers, holding to a puritanical tradition that looked with suspicion on pleasure and fun, condemned the observance of Christmas as an invention of the devil. But I cannot help wondering if the many charges against the paganization of Christmas are as relevant to God as they seem to be. I am not trying to justify all aspects of the modern Christmas, nor am I simply deploring attempts to reform our present practices. There certainly is room for improvement. But I am arguing that the church's attitude to the modern Christmas should not be purely negative. There is much of Christ that has never been missing from Christmas.

Part of the negative reaction to Christmas arises from a tendency that is still strong in our culture to look with disfavor upon frivolity, fun and pleasure. About the only times when the lighter pleasures are treated in religious circles are when they are treated negatively. Pietist groups condemn the common pleasures and call upon their followers to refrain from dancing, card playing, movies, smoking, drinking and the other "sins" on the roster. Less strict clergymen often point to the shame we should feel because we spend much larger sums on such pleasures than we give to religion. We hear much about how Christianity is to be applied to politics, to social problems and so on. But we hear little about how Christianity is to be applied to the World Series, to golf matches or to the mov have many brilliant analyses of the place of values in "serious literature," but we hear litt the relation of Christianity to detective stories cal comedies. Yet if Christianity is to be relevai whole of life, how can we leave out the ir realm of pleasure?

How Can We Leave Joy Out?

The failure to wrestle positively with the qu how pleasure can fit into the life of the Christ all times a serious shortcoming. But as we stan threshold of the age of automation and the pr more leisure for all, the failure to come to ter pleasure may be catastrophic. As man spends less time in his work and more in relaxation an tion, it will be tragic if the church finds itsel to relate Christianity to pleasure as well as The Christmas season offers the perfect openi Christian interpretation of pleasure.

It is significant that many of the major here have threatened the life of Christianity have be sies that attacked the goodness of creation. Ch has always been haunted by a Manichaean dua finds the material world evil and the spiritu good. Early Gnostics went so far as to repu God of the Old Testament; only an evil pov believed, could be responsible for a world l Naturally such a belief had to deny the realit incarnation. God did not really become man, t he only appeared to do so. Certainly Jesus wa but he was not really human: he did not really drink, suffer and die. Such beliefs resulted i in an ascetic repudiation of the pleasures of Wherever pleasure or fun is looked upon with or disapproval, something of this old Gnostic on in the life of the church.

If the heresies of Manichaeanism and Gnostic ever been near the church, the Christmas seas continual refutation of such views. The Christ sage is that the God who created the world c his own creation to redeem and save it.

> *Ye who sang creation's story*
> *Now proclaim Messiah's birth.*

The Word that was active in creation becam Christ, to live, die and rise again in order that m

nited with God. Is this not indeed "Good News"? ve celebrate such a gospel without being joyous?

Pleasure Has a Place in Worship

thermore, if we ask what kind of man God became he came to earth we find nothing to justify the c approach to Christianity. Jesus was criticized ot being more ascetic by those who called him onous and a wine-bibber." He was the kind of who, when at a wedding where the drinks had out, did not insist that everyone cease frivolity o home to meditate on important matters. On the ary, he supplied more wine for the celebration. He ed the beauty of nature, the play of children. When created the world he saw that it was good, and he became man he showed us how to enjoy the ness of his creation. Suspicion of pleasure comes pagan philosophy, not from the Christian gospel. ause creation's Lord is also the God who is in- te in Christ, pleasure must hold a place in the ip of God. We cannot worship God completely if ave out the fact that pleasure is one of God's gifts n. Many men come to God through their sorrow, ty and pain. We ought not to forget that fact, and re not likely to do so. But in his autobiographical nt of how he became a Christian, C. S. Lewis re- s us in his title, *Surprised by Joy,* that joy can also means of bringing us to God. And even the man comes to God through his sorrows must sing with hen he arrives. Of course, if the pursuit of pleasure polizes a man's life, it can cause him to forget But it is equally true that pain, dedication to one's , even service to others can also crowd God out life.

Rooted in Protestant Doctrine

testantism in particular should be able to re- ret the importance of pleasure and take a more ve view of the joyous Christmas season. Protes- m repudiated monasticism and turned man again e common life as the proper place to serve God. nore important still, the Protestant doctrine of sal- n by grace ought to enable us to see the importance ecessity of pleasure for the Christian.

vation by grace is the doctrine that confesses man's lete dependence upon God. Neither my salvation ne salvation of the world depends ultimately upon I can do, but upon God's grace. Martin Heineck- as revealed how deeply Kierkegaard understood elationship between salvation by grace and the ance of pleasure in life: "For though one may ly say that a man is nothing before God, it is so lt existentially to express it." And so the Chris- urns in humility from the feverish attempt to do God's work and takes his relaxation. Kierkegaard says: "And why does he enjoy himself? Because it is the humblest expression for his God-relationship to admit his humanity, and because it is human to enjoy himself." That is, we can dedicate our pleasure to God not only because we wish to glorify the goodness of the Creator, but also as a means of confessing our humble dependence upon God alone.

The Healing Spirit Needed

We have been told recently in a national magazine that there is an alarming number of nervous breakdowns among American ministers. I do not know to what degree this is actually true. But as one watches a man—minister or otherwise—destroying his physical and mental health in service to others, one wonders: Is this the selfless love of a man so afire with the love of God that he cannot cease for a moment's rest from his good works? Or is this man perhaps intoxicated with a sense of his own importance? Does he believe himself to be indispensable? If he is so important in his own eyes that he cannot allow himself time for relaxation or fun, such a man needs the healing spirit of Christmas to remind him that we depend upon God's act in Christ. Because we depend upon God it is appropriate that we should "let down our hair" and confess our dependence by having a good time.

Of course, such advice could be used as rationalization. A minister might refuse to work on his sermon all week to show his reliance upon God. But any truth may be used for rationalization. This is rationalization because such a man is not really showing faith in God; he is making his own pleasure and ease the all-important factor in his life. Pleasure must be a part of the Christian's life, but it is not meant to be the whole. Only the man who has dedicated his best work to God can honestly worship God by humbly offering also his time of pleasure. Both pleasure and work should be dedicated to God.

In the light of the importance of pleasure in the Christian life, what is right with the modern Christmas? Granted all the cheap commercialization, is there any point at which a family comes closer to the God of creation and incarnation than when the expectant children run breathlessly to the Christmas tree to find their presents? The child cannot understand the full implications of the incarnation, but the festival of Christmas clearly implants in his mind and in his subconscious the connection between the birth of Christ and the reality of joy. Later he can be led to see the reason for this intimate connection. What is right with Christmas is that men instinctively recognize that the appropriate response to the Christmas message is to enjoy themselves. This is not paganization; this is the real meaning of Christmas.

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e Moment Before God. (Muhlenberg, 1956)

The Advent Wreath

This Advent custom, prominent in German and Scandinavian traditions, has recently become a common Advent symbol in the United States. In the home the Advent wreath made from evergreen boughs is the center of family worship for the season with one candle being lit each week as the season progresses. In the church the Advent wreath is usually suspended above the altar and its candles lit before each service begins.

Hark! a thrilling voice is sounding;
'Christ is nigh,' it seems to say,
'Cast away the works of darkness,
O ye children of the day.'

Lo, the Lamb, so long expected,
Comes with pardon down from heaven;
Let us haste, with tears of sorrow,
One and all to be forgiven;

So when next he comes in glory,
And the world is wrapped in fear,
With his mercy may he shield us,
And with words of love draw near.

Honor, glory, might, and blessing
Be to God: the Father, Son,
And the everlasting Spirit,
While eternal ages run.

Service Book and Hymnal—1

Advent and the Church

To him who loves us and has freed us from o
by his blood and made us a kingdom, priests to h
and Father, to him be glory and dominion fo
and ever. Amen. Behold, he is coming with the
and every eye will see him, every one who pierce
and all tribes of the earth will wail on acco
him. Even so. Amen.

—Revelation 1:5-7

And so the weeks which in the church year b name "Advent" come to their close. The four candles have been lighted. The story of His con the flesh has been retold. The wonder of His co coming by the Holy Spirit in the life of His has been rehearsed. And the solemn fact that H come again for judgment has been soberly cons

All this relates to the Church—both as the pri of believers and the Communion of Saints, and organized Church, girded to do His will. It is all of the Advent message.

But what is the most abiding image of the we carry away with us at the close of Advent? ficially, we look out upon the Church in the We see a complex organization, bent upon do Father's will, busy about the Father's busines we say that that is good. We look at the results Church's ministry in terms of congregations esta and functioning; of schools offering to our you ple an education in the paths of righteousness an tude; of missionaries going to the far reaches world, on our behalf preaching the same Go hear at home; of a ministry of love which atte meet the needs of children and old people alike. say that that is good.

Or it may be that we become increasingly a the shortcomings of the Church as we see it da become aware that within it is not only indi but too often open sin. We look at the lukew of those whose hearts should be burning w for God. We become aware that the enemies Church are becoming stronger and stronger, are ing more and more to those whom the Church trying to reach. And then we become discoura lose hope.

But is all this—the sunlit side and the sid lies in the shadows—what we really ought to this actually the Church itself, the Body of

The Church Expectant and Waiting

By O. G. Malmin

at we see is too often confined to the outward ör-
ization of the Church. If we shall have faith in
Church (and do not forget that the Third Article
he Creed makes the Church an object of faith: "I
eve in . . . the holy Christian Church, the Com-
nion of Saints") we must go much deeper than that
ch meets the eye. We must learn what it is that
es the Church unique, entirely dissimilar from any
ip or organization which may claim our partial
lty.

we shall understand the Church, we must be able
e it *expectant and waiting,* living in the knowledge
here on earth it is a prelude to eternity. The early
wers of Christ understood that better than we. The
es from *Revelation* which stand at the head of this
le surely demonstrate that. And that passage is but
of many, all with the same theme: "Christ is com-
again."

here can be no question but that this sense of ex-
ancy has always been of the very life-blood of the
rch. On the one hand, it suffused the Church with
nse of hope and expectancy. On the other hand, it
le of life a time of waiting for something dearer,
ething which life on earth could never offer.

rue, since Christians are human beings, there have
times when contemplation of the return of the
d has been perverted. There have been times when
eling of the imminence of His coming has caused
people to neglect the duties of the consecrated life.
re have been times when the Church has dwelt
n the terrors of Judgment Day to the extent that
ist's return became something to anticipate with
d instead of with longing.

ut far more frequently the Church has lost the sense
he eternal. That is when the Church reaches its
st ebb. It has nothing to anticipate beyond the day
the morrow. Without anticipation, there is nothing
vait for. Then warmth becomes lukewarmness and
warmness becomes the icy cold of spiritual death.
ot that the condition our Lord found in the con-
ation at Ephesus which caused Him to write, "But
ve this against you, that you have abandoned the
you had at first"?

Whose fault is it? Who shall say? A mature, dedi-
d Christian man once asked, "Where is the preach-
of resurrection, everlasting life, judgment, eternal punishment?"—thus laying the blame on those whose duty it is to proclaim the whole counsel of God. No doubt guilt does sometimes lie at the door of the preacher. But that is not the whole story, probably not even the most important part of it. More likely the fault lies with all of us who find the things of the world so satisfying that we feel little need for anything beyond what the world has to offer. "Love not the world"—is not that the outcry of one who knows how the good of this life can rob one of the anticipation, the longing for what is not of this world but of a world to come?

So Advent needs to be a time when we remind ourselves that the living Church lives a life of waiting, of expectation, of anticipation. On the one hand, it goes about its ordained tasks as though the centuries stretched on ahead with no intimation that the time of the Lord's return was near. But on the other hand, it lives each day as though He might return before night falls. That is the life of the expectant and waiting Church.

No doubt there are a good many people who in these last days of 1960 would like to be able to look ahead, to pierce the curtain which separates past from future, to gain some inkling of what the days to come have in store for us as we enter in the new fellowship of The American Lutheran Church.

God has given to none of us such prophetic power, and it would be sad if we had it. We shall be content to let each day unfold its own joys and sorrows, its own successes and failures. In the meanwhile, we continue to walk by faith.

The guarantees of the happiness and success of our new relationships rest on firm ground. They are not tied to the temporal but to the eternal. It may be truthfully said that, as far as the temporal is concerned, preparations for this union have been painstaking and give every evidence of being sound. That is important and we thank God for it. But the same may be said of a thousand mergers and consolidations and reorganizations in the world of affairs. Our guarantees of success are far deeper than that.

They are rooted in the promises of God in Christ. They rest upon the faith of His coming, of His abiding, of His coming again. They rest upon the knowledge that we are part of the waiting, expectant Church—one with all those who from the beginning of time have loved His appearing, those who today pray from the heart, "Even so, come Lord Jesus."

An Invitation to the Church

In the course of 1961 a first century will end for Luther College and a second century will begin. The centennial year of the College will open with a Te Deum Service on Epiphany Day and close with a Service of Rededication on Reformation Day and with the singing of Handel's "Messiah."

Within such a framework Luther College has chosen to observe a centennial. An extensive program of academic and public functions will fill the year, centering in the Commencement exercises at the close of a century and in the Founders' Day exercises at the beginning of another century.

Friends of Luther College came by the thousands for the dedication of the first building on the campus at Decorah. Then they came by river steamer, by train, and by wagon and ox cart or on foot. The mode of transportation has changed radically. But the same interest will draw friends again by the thousands. And Luther College welcomes them all.

For the special interests of the students and for varying interests of guests a varied program has been planned for the year as indicated in the calendar of events. We suggest to readers of LUTHERAN HERALD that they give attention to the program calendar and choose the occasion best suited to join the College in its observance of the centennial.

Luther College hereby extends to the Church an invitation to the 100th birthday celebration.

J. W. YLVISAKER
President, Luther College
Decorah, Iowa

1961 CENTENNIAL YEAR CALENDAR
Luther College, Decorah, Ia.

January 6—Te Deum Service (Epiphany Day)

January 17—Canadian Shakespeare Players

February 19-22—Spiritual Emphasis Week

March 2—Stalland Lecture

March 9—Vienna Boys' Choir (Community Co
cert Series)

April 14-22—Fine Arts Week

April 14-15—Campus Players: "Oedipus Rex"

April 22—Bach's St. John's Passion presented b
the College Choirs

May 21—Dedication of Carillon

May 28—Commencement (Close of 1st Ce
tury)

June 1-August 15—Norway Tour, Concert Ba

June 26-29—Convention of the Iowa District
The American Lutheran Church

September 14—Convocation (Beginning of 2
Century)

September 24—Dedication of Science Hall
Gundersen Lecture

October 6-7—Association of Lutheran Colle
Facilities

October 13-15—Centennial Weekend

October 13—Alumni Day

October 14—Founder's Day

October 15—Festival Sunday

October 31—Service of Rededication (Reform
tion Day)

November 12-15—Luther Lectures

December 15-17—Handel's Messiah

Luther Looks Back

By David T. Nelson

Teaching and preaching are closely related activities. The Christian church from its earliest beginnings sought to obey the injunction to "teach all nations." has flourished most when it has honored this command.

uther College was founded to carry on one phase of church's teaching mission. It was a natural outwth of the needs of the church which Norsemen nded in America. For one hundred years it has ght, it has recorded, it has treasured up the record future generations. It is still engaged in this imtant work.

he infant church which grew to be The Evangel- Lutheran Church was aware at an early date of the portance of teaching. Elling Eielsen made a trip to w York in 1841 to procure a supply of catechisms so t he might better instruct the youth in the Fox River lement in Illinois. He made a second trip in 1842 to a supply of Pontoppidan's *Truth Unto Godliness,* a k required for those of confirmation age.

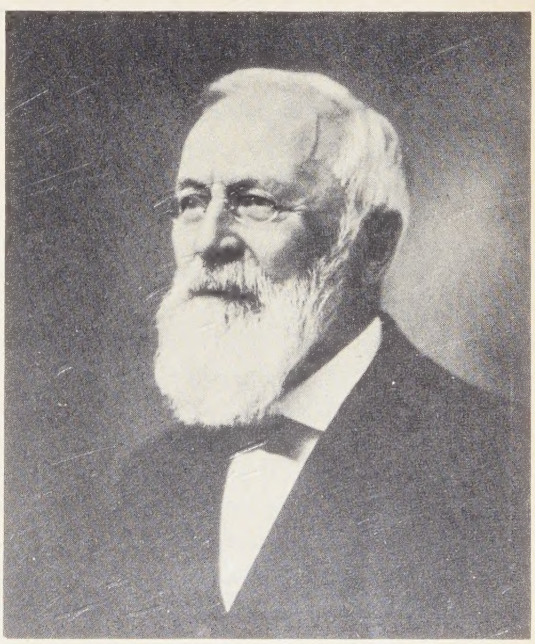
As early as 1842 the settlers at Muskego in Wisconsin t a request to Norway for a teacher of religion. Alugh the settlement then was only three years old, the lers recognized the urgent need of a teacher. In rense to their request Claus L. Clausen came to Amerin 1843.

But the conditions which prompted both Eielsen and usen to undertake teaching missions were not cleared overnight, if indeed such conditions ever are. Hans Stub, who came to America in 1848 and served the skego congregation for seven years, left a vivid acnt of the problems he faced. In a letter dated January 1849, he wrote that in the course of enrolling young ple for confirmation he became aware "of a spiritual kness which was more shocking than I had thought" that those who were aiding him "saw living exples of the sad consequences when parents and those uthority do not take care to give Christian instruc to the young from childhood on."

was necessary, he continued, "not merely to think to speak, but to act with the greatest earnestness and greatest zeal to bring Christian instruction to these ng people." So, "to prevent our young folks from king quite away into the darkness of heathenism," he sted the aid of those in the congregation who underd the critical situation, divided the settlement into rteen districts, and started Sunday school instruction ll of them.

The problem of Christian instruction was not confined to one settlement; it was common to all. The pioneer pastors, like the three mentioned, all had to face it in the settlements which were spreading and expanding in the Middle West. But when a single pastor was called on to minister to an area that comprised half a dozen counties, where today there are forty or fifty congregations, his efforts were spread too thin. The demands were too many, the need too great. Tireless and undaunted as were the early pioneer pastors who came from the mother country to serve on the frontier, they were never numerous enough to cope with the onrushing tide of immigrants. How then should the spiritual needs be met? For if the work with children and youth were to be carried on, there had to be those who could organize and serve the congregations.

A number of men who come from Norway and already had an education beyond the high school level were induced to take theological training in this country and to enter the ministry. A number of young men without adequate preliminary training attended college in this country and then took up theology. Although, with regard to this latter group, it is not easy to distinguish in some cases where college education left off and theological training began, it can be established that from 1844 to 1861 at least sixteen Norwegian-American students who later became pastors did college work at the following institutions: two at Beloit College; five at Illinois State University in Springfield; one



Dr. Laur. Larsen, first President of Luther College, 1861-1902

at Lawrence University; one at the University of Wisconsin; and seven at Concordia College, St. Louis. In addition, one was privately tutored. Others undoubtedly took some college subjects, but only as incidental to their seminary training. Over the period of seventeen years from 1844 to 1861 seventeen men received college training, followed by a course of study at a seminary. This was an average of one a year. But one a year was not enough. Some better way was needed.

Seminary Begun

As early as 1847 J. W. C. Dietrichson and Claus L. Clausen had considered the possibility of launching a seminary for the training of ministers. In 1852 Illinois State University was organized by the Americans, Germans, Swedes, and Norwegians in the Evangelical Lutheran Synod of Illinois and the Evangelical Lutheran Synod of Northern Illinois; after the Swedes and Norwegians withdrew from the latter, they founded Augustana Seminary in Chicago in 1860; both Swedes and Norwegians attended the institution and the former soon dominated the school, so that in 1869 the Norwegians withdrew and founded Augsburg Seminary. During 1851-53, when the organization of the former Norwegian Synod was under way, there was considerable discussion of the advisability of sending Norwegian students to Capital University in Columbus, Ohio. In 1853 the Norwegian Synod attempted to establish a Norwegian professorship at the University of Wisconsin, but the proposal stranded. In 1854 Peter A. Rasmussen started Eielsen Seminary in Lisbon, Illinois, but the school lasted only one year. In 1855 the Norwegian Synod, expressing the view that the establishment of a school of its own was beyond the young church's resources, decided to send delegates to investigate three German institutions with a view to affiliation with one of them.

The report of the two delegates was presented to the first meeting of the Norwegian Synod west of the Mississippi, held in 1857 at Washington Prairie, a few miles southeast of Decorah. The report was made the number one business of the convention and led to the adoption on Saturday, October 10, 1857, of a resolution which provided for the following:

(1) The establishment of a Norwegian Lutheran school and the gathering of an adequate "University Fund" therefor.

(2) The use of the interest on the fund to establish a Norwegian theological professorship at Concordia College and Seminary, St. Louis.

(3) The use of the interest on the fund to aid young men desiring to prepare for the holy ministry.

(4) The transfer to the new school, when an adequate fund had been gathered, of the St. Louis professorship.

The above is the resolution from which Luther lege dates. Funds were gathered; students were se Concordia in 1858, '59, and '60; and in 1859 Laur. sen, who had arrived in this country two years ea took up his work as the Norwegian professor a Louis. Of the seventeen pastors mentioned earli having taken college work in the period from 18 1861, nine were young men from the Norwegian Sy of whom seven studied at Concordia as a result o resolution cited above.

In 1859 the Norwegian Synod passed a resolution ing that it would endeavor to begin its own s within three years, and discussed possible sites fo institution. In 1860 there was sentiment for startin school without fail in 1861. The "University Fund" growing and reached approximately $19,000 by 1861.

When the Civil War broke out in 1861, there w more delay. The Synod authorized the purchase site of thirty-two acres of land at Decorah, Iowa, e a building committee, and called F. A. Schmidt Larsen's colleague in organizing the school.

But there was difficulty in obtaining facilities i corah. Moreover, a new parsonage at Halfway C about thirteen miles north of La Crosse, Wisc stood vacant and the congregations which had b were unshepherded because of the shortage of p So it was decided that the school should be cond temporarily at Halfway Creek and that the two te should serve the neighboring congregations.

Sixteen Students Enrolled

At Halfway Creek, then, Luther College off opened its doors. On August 31, 1861, Larsen rec that "two of the older students, who previously hac at Concordia College in St. Louis arrived"; on Se ber 1 he recorded the arrival of two "new student September 4 he began instruction. In that first ye teen students were enrolled. Next year the school m bag and baggage, from Halfway Creek to De where it has been ever since.

By 1863 three of the men who had been aided "University Fund" to go to Concordia in 1858 ordained and entered upon their long and hon service in the church.

The trickle of 1863 grew to be a steady stream, undertaking started in 1857 prospered; by 1874 College had 229 students. The emphasis was stron a thorough training for service in the church; th professions of preaching and teaching were spec provided for. A Normal Department was forma ganized in 1865. It had been intended that a se should be added as part of the "university idea largely because the institution's facilities were cr

Martin Luther statue on Luther's campus was presented to the ge on its 50th anniversary, a gift from the wives of pastors of Norwegian Synod.

apacity in its early years, this idea was abandoned the seminary was ultimately begun at Madison, sconsin, in 1876.

arsen, who was acutely aware of the need for pastors, l firmly to a program designed to meet this need. In first decade (1861-1871) 22 of the 26 graduates of the ege entered the ministry; in the second decade (1871-1) 68 of the 102 graduates entered the ministry. roughout the years this stream of pastors has con-ed; more than 1100 Luther College men have gone o the study of theology.

ot only did Luther College provide a great many isters; it also provided a good deal of the missionary which led to the formation of academies through-the church. Beginning with Holden Academy in and followed by St. Olaf's School (now St. Olaf ege) in 1874, there is a long succession of schools ch were founded as the church expanded. Some d their origin almost wholly to Luther College men; ly all were influenced to a greater or lesser degree he ideas emanating from Luther College.

arsen was an honest scholar. He wanted no sham, humbug." He set the stamp of sound, thorough, st work on all instruction at the institution he led and thereby set up a standard to which all men d rally. It was a fortunate thing for the young ch that its first degree-granting institution should e established such standards. Those who look beyond rficialities will recognize that it is not by accident all the colleges of our church today enjoy so good a essional standing.

ut the task of providing pastors and teachers was not the only one laid upon the school a century ago. The discussions reveal that the early church fathers felt that the church also had a responsibility toward those who desired to enter other walks of life. The committee elected to make plans for the building of the new college on the site in Decorah reported on November 5, 1861. It stated that although the duty that rested upon the church to prepare preachers and teachers had been the primary occasion for the undertaking and should continue to be its principal aim, nevertheless it was also an inescapable duty of the church to take all possible measures to provide opportunities for the youth of the church to receive a higher education in the general branches of knowledge. Because of this broad general aim, the committee planned the institution on generous lines; for this same reason the school was given extraordinary voluntary support. The total expenditures for the first main building and auxiliary installations in Decorah completed in 1865-66 were $87,000. This figure may be compared with the $50,000 received by the University of Wisconsin as its first building appropriation in 1870 (21 years after its founding). The founders, one must admit, made "no small plans."

Although the general aim was a broad one, the promise contained in it was not fulfilled for many a year. Economic crises and church crises absorbed energies that should have been devoted to the expansion of the college. A classical curriculum, however valuable for future theological studies even today, was adhered to tenaciously with little regard for the tremendous changes which were transforming a pioneer society. Finally, under Oscar L. Olson, the steps were taken to implement fully the aim set forth by the founding fathers in 1861. The curriculum was modernized; and on the seventy-fifth anniversary of the college women were given equal rights with men at Luther College.

During the past twenty-four years the college has moved swiftly forward. After surmounting the problems occasioned by World War II, it found, as in its early years, spontaneous and extremely generous voluntary support for its program. Six major buildings, ranging in cost from $500,000 to $1,300,000 have risen, or are rising, on the campus. Enrollments have almost quadrupled; scholastic standards have been improved; and the professional standing of the college is excellent.

Now, as it enters on its full centennial year of college work, the institution looks forward confidently. It has weathered many a crisis; it is firmly rooted in the affection of its friends and alumni; it is now, as in its early years, devoted to the cause of its supporting church. Its statement of aim, as adopted by the faculty in 1948, is in harmony with the highest aspirations of its founders. Under God, the college looks forward to renewed growth and service. *Soli Deo Gloria.*

During the past 100 years, 4,370 seniors have marched across the Luther College campus to receive their bachelor of arts degree.

Always a part of the Church, Luther College is —

I think I must have prayed as many prayers for Luther College," said a pioneer pastor long ago, "as there are bricks in its building."

The pastor meant no exaggeration, and he was not presenting himself as unique in his concern for the educational arm of his synod. Only by answered prayers, he believed, could a spiritual armory be built and maintained.

Throughout all of its early decades as the only college of its synod, and since 1917 as one of several, Luther College has been far more than a dependent educational institution. From its inception it was understood to be an integral part of the evangelical work of Norwegian-American Lutherans. Plans for its establishment antedated the first attempts to organize the Norwegian Synod. A major reason for forming a synod at all, in fact, was to provide a college. In the thinking of the founders, the college was to be the teaching church, the learning church, the writing church, the church at the business of self-criticism, the church on the intellectual offensive. It was the witness to Jesus Christ on the educational frontier. It was at once the first line of defense against theological error and superficiality, and the frontal wave of offense in evangelism. It was the essential training ground for pastors, missionaries, teachers and theologians.

Christian higher education was regarded, then, not as accidental to their proposed ecclesiastical structure, but as an essential foundation stone. Upon it rested their plan to provide a church which would embrace their fellow-countrymen, and give them the means of grace through which alone the gifts of forgiveness, faith, and salvation could be bestowed. Just as a world missions program is essential to the Lutheran Church, so Christian higher education *is* the Church in a aspect of its life. Having a different function from of a congregation, it is no less the Church at work college of the Church is not church-related; it i just church-owned; it is no mere possession of a sy cal body, no mere appendage to it. The pictu Ephesians 4 applies: in the living organism wh the Church of Jesus Christ there are many parts; a part, as long as it remains true to the Body and own function, is only related to or owned by th ganism as a whole.

Such, at any rate, was the kind of thinking by those who a century and more ago conceiv Luther College. In putting this theory into p there were problems, and with our excellent hin their mistakes are easy for us to discern. Nor d theory come full-blown from the minds of the fou "Trial and success," rather than the hypothetica the method used. The theory was filled in only immediate decisions demanded that policies be fo For example, in 1861, six years after the probl education for future pastors was first faced offici the churchmen on the frontier, the chairman building committee reported that the college, is to prepare students for the theological seminary also receive students who wish to prepare ther for other professions and desire to serve their c in those civil callings which require more ex knowledge." In the very first year of life, Luther thus broadened its purpose so that it should more than "the preachers' school at Decorah."

A few years later another of the "fathers" t audience in Christiania, Norway, that he env even more for the infant college than pre-the and pre-professional education. "While we n hope to have as many as possible of the your decide to become pastors," he said, "we neve realize the great importance for our church tha others prepare themselves in a more general few years' attendance at our college can do n prepare them for Christian service in their co tions, and they will receive a good grounding i tian truth." Only later, with the slow death of derstandably nationalistic spirit, was the scope college widened to include other than sons o grants. Only much later was the "college fo opened to young women.

They could not know, in 1861, the kind o

By Gerhard L. Belgum

y were to enter with their tiny educational venture. century ago, nobody could possibly have envisioned predicted the awesome shaking of Western Civiliza- which was soon to come, and which was just then ng heralded by nineteenth century voices. Laur. Lar- began his teaching at Concordia Seminary in St. uis exactly ten days before Darwin's "Origin of ecies" was published. In 1861 the "Communist Mani- o" was eleven years old, and one of the first to cern and speak out against the evil potentialities of rxism was that same Larsen. The artistic revolution seen in Wagner was just under way when Half- y Creek became the first-year home of Luther Col- e; *Tannhauser's* first performance was hardly a not- e event to the handful of uncultured farm boys north La Crosse. In 1861 Nietzsche was a seventeen-year- boy wondering if he should become a minister, eud was a five-year-old bookworm in Vienna, and world still had eighteen years to wait for Albert nstein. The builders believed that they were building ollege for a reasonably stable, quite predictable fron- society. They did not know that their college was teach in a world so swiftly to be transformed into a notic society, prophesied and formed by contempo- ies who pronounced Jesus Christ to be irrelevant, d, or harmless.

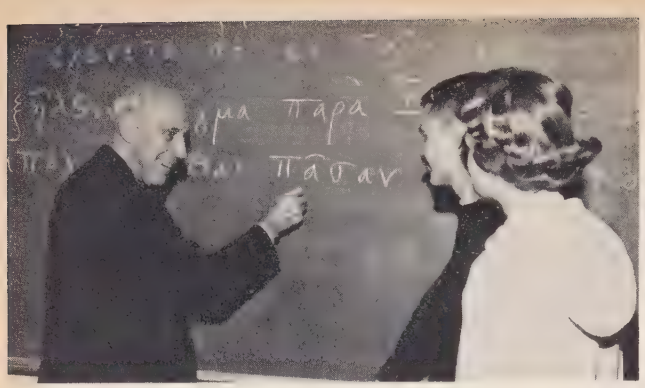
To be the Church in education is never easy. Some- ng is always happening somewhere to challenge or lify the best knowledge you have. Present in every ur of work in the classroom is the tension within us ners between the two books of God: the book of the rld and the Book which is the Word. Our knowledge the first is only partial, and yet we become so pre- nptuous in thinking we possess it. Our knowledge of second is limited in spite of the fact that the Spirit hes to lead us into all truth. To relate our knowledge those two books, the one to the other, humbly and with the courage of assurance, is the beginning and end of Christian teaching. The tension between the ditional "pursuit of truth" concept of the liberal arts d "truth as revealed" assumed in revelation-centered heran theology could result in a number of things. It ld become unbearable, and for many a Protestant ege the tension has seemed so impossible of resolution t either the Christian purpose of the college or the ege itself has been abandoned. Again, the result could be a vapidly moralistic institution which is both theologically and educationally deficient; we have known that kind of college too.

There is a third and sterner alternative, and it is the one God has chosen for us, the colleges of the new American Lutheran Church. That alternative is not merely to stay alive somehow, or to grow bigger and "better" without much thought as to what "better" means; not merely to "succeed" by wrapping ourselves in our culture, prospering because we never really offend anybody seriously; not merely to gain a reputation for reasonably solid academic work, capitalizing on our relative smallness and on our academic dedication.

The third alternative is to grow in understanding of what St. Paul means by "excellent" (Philippians 1:10). The word really means "different" as Paul used it. What does it mean for a college to be "excellent" as the learning Church? "Different"—how?

"Different" by becoming more of what we were meant, even by our earthly founders, to be: distinctly, uniquely, heart-and-soul committed to the Church and the precious Gospel. "Different" in wanting our best and brightest young men to find not just a career but a Christian calling, with the ministry of the Gospel a live option for every one of them. "Different" in pressing the

Christmas window decorations in Oscar L. Olson Hall for Men



Dr. O. W. Qualley, dean of Luther College, has been teaching classical languages for nearly half of the institution's 100 years.

claim that the Truth is Jesus Christ, as He said. "Different" in trying arduously to relate fruitfully the many areas of academic specialization to the double claim of God, by creation and by redemption, upon us. "Different" in constant awareness of new opportunities to serve God by serving man through hard, intellectual work. "Different" also in constant awareness of the ways Satan uses to enter our marching intellectual columns to hobble us, blind us, and divert us from our ultimate purpose: to glorify God. "Different" in our willingness to see what Paul meant when he wrote, "don't be conformed to this world, but be transformed by the renewing of your mind." "Different" in our prayer that God would transcend our inadequacies, our shallowness, our vanities, our failures, and use weak instruments like our beloved Luther College to serve and praise Him.

Thus made different, we may look out upon the vista of a second century of collegiate work. What is past, said the poet, is prologue. Luther College asks only that it be permitted to stay at its job; to be a part of the Church in education and to become more and more a spiritual armory. We rejoice that in the past few years, since World War II, approximately 275 of our graduates have gone on to study theology. We rejoice that a hundred of the young men presently with us are preparing for the ministry of the Gospel. That the confidence of our synod is ours to the extent of entrusting us with so large and fine a group of men destined for the ministry is a sobering and thrilling thought.

We rejoice, as the youthful president of the synod said in 1867, that we have the privilege of teaching substantial numbers of laymen of the church as well. Is it in our future to help form something we do not now have: a genuinely significant theology for the laity, with an evangelical advance accompanying it? With all of our joy in preparing future pastors, is it given to us to have the greater joy of leading us away from a bland but pervasive American clericalism and into the adventure of an awakened priesthood of believers? Questions of such dimensions abound as we consider the second century in the life of a college of the Church.

Luther Co

Luther College has a reason for being. Its pu today is much the same as it was one hundred ago. Luther was started by the church and has rema a true church college. The men who founded the lege were well educated and gave Luther a herita scholarship.

Purpose

The Norwegian Synod at the Convention of elected a building committee for the "university" v had been voted as early as 1857. This committee s in its report to the Synod that the college should emphasis on preparing students for the ministry an other professions as well.

The college catalog of 1882 contained this state "The chief aim of the College is to provide a libera thorough education for the young men who i later to enter the ministry; but it welcomes any who desires to avail himself of its advantages."

The 1960-62 centennial catalog reads:

"The objective of Luther College is a libera thorough Christian education of men and wome the attainment of this objective the College is mi of responsibility to the individual student, its suppo church and society."

"Men" has been changed to "men and women." emphasis on the education of young men who int enter the ministry as the chief aim of the Colleg changed somewhat. But fundamentally the Colleg the same mission as a century ago—"a liberal and ough Christian education."

Growth

Luther had sixteen students the first year; th 1,239. The entire expenses for 1861-62 were $654.6 year's current budget is $1,622,885, and the Colleg the process of constructing buildings which will co two and one-half million. The College started building it did not own; in the centennial year it will have a value of $6,500,000. Two members tuted the first faculty; eighty-three comprise the this year.

It has been a solid growth, difficult at times, b without compromise or yielding to the many pr to depart from the true purpose.

Scholarship

The scholarship tradition of Luther College h tinued.

By A. O. Davidson

Iore than 250 Luther College graduates have entered ege, university, or seminary teaching.

ı earned doctor's degrees Luther has a productivity ex of 4.41 per 100 graduates during a given twenty- r period, placing the College at the 83rd percentile ong private, coeducational, liberal arts colleges in the ion and first among Lutheran colleges. Since 1936 ety-seven of its students have earned doctorate rees.

ı a recent ten-year period thirty-one per cent of its duates did graduate work; and by the time the first hese classes had been out of college ten years, forty- ıt per cent of its members had engaged in graduate lies.

ive graduates have been Rhodes scholars; two, Gug- heim scholars; sixteen have had Fulbright awards; r, Woodrow Wilson Fellowships; four, Danforth ındation Graduate Fellowships; two, Danforth Foun- ion Teacher Study Grants; two, National Science ındation Fellowships; two, Ford Foundation Faculty lowships; three, American-Scandinavian Foundation lowships; and three, archeological fellowships.

Development Program

ive years ago Luther launched a Centennial Devel- ıent Program. At that time a women's dormitory, an ıinistration-classroom building, the heating plant, some remodeling had just been completed at a cost $1,576,000. This was called Phase I. The period from 4 to the centennial year, 1961, was named Phase II outlined a building program of $2,685,000, which uded debt reduction, a men's dormitory, completion he women's dormitory, a science hall, and a college ɔn. This centennial program will have been carried by the end of the centennial year but at the actual of $3,870,000.

was accomplished through the generous response of nni, faculty, students, the Church, citizens of De- ıh, and through bequests and federal loans.

ɔund planning has set ambitious goals but has paid d dividends for the College.

Future

uther College, convinced that a growing church ds growing colleges, has decided to grow with the rch. It is determined to remain a true college of the rch, and will make decisions accordingly. It is mind- of the necessity of high standards in all it does.

he College anticipates that growing with the church

An architect's sketch of the college union at Luther, to be built during centennial year. The modern structure will provide dining, recreational and meeting facilities.

will mean an increase in the student body of about seventy-five per cent from 1960 to 1970 and a capital outlay of about $8,000,000.

The decisions concerning subjects taught, activities sponsored, student admission requirements, faculty recruitment, criteria for awarding scholarships and aid as well as plant additions will be based on the College's clearly defined objectives.

Careful adherence to the above will result in providing conditions for a program of high quality, and make possible a greater educational use of each dollar available.

In its 100 years, Luther College has adhered very closely to the purpose for which it was founded—only such changes have been made as could more effectively achieve this purpose during changing times. That ideal of scholarship, which was so much a part of the philosophy of those who founded the College, is still prevalent as indicated by last year's commencement speaker, the dean of a university graduate school, who said, "When I hear Luther College mentioned I always think of scholarship."

Luther has remained a true church college. Its growth is steady, solid, well-planned.

Prof. Weston Noble (left) and students, Judith Olson and Gene Olstad, discuss music being rehearsed for the tour of the Luther College band to Norway next summer.

Decades of Destiny

Until this afternoon the editor has manfully resisted the temptation to blossom forth with a series of "closing editorials." This afternoon, however, the fact has impressed itself upon me that only three issues, including this one, of LUTHERAN HERALD remain. That means that the editor must "now speak, or forever hold his peace." So, wisely or foolishly, he has decided to "speak" to the Church for the last time in a series of three editorials. When I crawl out from the pseudo-anonymity of the editorial "we" to become a personal "I," it is for reasons which, I think, will become apparent as we move along together.

The first issue I edited was dated July 11, 1939—twenty-one and a half years ago, more than two decades. As one looks back on those two decades plus a year and a half, the first fact which impresses itself is that never has our Church lived through such destiny-packed years as these. Hence the title of this editorial, "Decades of Destiny." Next week, with more space available, we will try to evaluate the position of the Church in facing destiny. What follows today is pretty much introductory.

No one who has lived through the past years can question that the Church is, or better has *become,* a child of its time, profoundly influenced and deeply affected by the secular life around it. It was not always so. During the Middle Ages, in fact, a good case can be made for the statement that the opposite was true. Then the Church was the dominant force in Europe and the state was subservient to it.

I have never been able to make up my mind which of the two is better or worse. Certainly the Middle Age Church paid a terrible price for its position of dominance—a price tag which was affixed much earlier, had anyone known it, when Constantine embraced Christianity. Never before or since has the Church been so corrupt, and never so spiritually powerless. If one can learn nothing else from the story of those centuries, one can at least learn that the Church cannot conquer the world by embracing it.

But the opposite situation is not ideal, either. In our day we have seen the Church as follower rather than leader. When people speak of the "impact" of the Church upon the world today, they are voicing a h rather than reciting a fact. It would be difficul think, to demonstrate by concrete example that Church has materially affected the course of his during the past two decades. Rather, the Church been profoundly changed—and not always for the ter—by the circumstances which have surrounde

Now let us look at specifics. When I became ed the part of our land in which the greatest stre of The Evangelical Lutheran Church lies was be ning to emerge from The Great Depression. The s area was still pretty much in the grip of The G Drought. And, as though that were not enough, t were parts of it which were being visited by The G Plague of Grasshoppers. The first meeting of any I attended as editor was a Luther League conve in extreme Western North Dakota where all thre those facets of 1939 existence were emphatically "o program."

That was the summer, too, when the world was ing headlong down the declivity at the bottom of w awaited the most tragic war the world has seen. look back, I sense what was not clearly felt at the t that we in the Western Hemisphere would inevi become involved, as we were—Canada early, the U States later. I still shudder when I think of the war and what they did to the Church.

Then came the post-war years from 1945 on, speaking as a churchman, I honestly am not sure they were not worse. The inevitable prosperity made the bank book more a source of security God's Book. And don't for a minute think that fact has not made itself felt in the Church! Then was the deeper-lying insecurity of a world distu by the memories of a tragic war, by the ever-pr shadow of the atomic and hydrogen bombs, and h rising threat of Communism. Never, since Christ f ed it, has His Church attempted to carry out its sion in times so fearful as during the past two de

Outward circumstances also made the world very small. Faster communication had somethi do with that, but this was not definitive for the Ch What *was* definitive was that the needs of millio brothers and sisters in the faith had to be met b generosity of other millions who, truth to tell, had before confronted unimaginable need. This conf tion has had an effect on the Church—and not le

e Lutheran Church—so great that we have never been
e same since, and never will be.
Dangerously over-simplified and far too generalized,
s is the world in which the Church has moved dur-
g the past two "decades of destiny."—O.G.M.

oli Deo Gloria

his is the second time in but a few weeks that sev-
eral pages in one of our issues are given over to tell-
g the centennial story of one of the colleges of The
angelical Lutheran Church. First came Augustana Col-
ge of Sioux Falls, S. Dak., whose centennial year was
60. Now comes Luther College, Decorah, Iowa which
ll be a hundred years old in 1961. Quite naturally, this
llege is anxious to anticipate its year of commemora-
n a bit in order to be included in one of the last
ues of Lutheran Herald, the church paper which
s, in a sense, been the voice of the colleges to the
urch at large.

Well may we make Luther's centennial the peg upon
ich we hang the consideration of a few facts which
t only remind us of the visionary self-sacrifice of
e first generations of our Church, but which also
int a few lessons which we can forget only at a price
e can ill afford to pay.

One wonders how many of the members of our
neration realize fully what it cost to build a pioneer
llege. With a membership far less than that of many
ircuit of The Evangelical Lutheran Church, the Nor-
gian Synod went ahead with a project so ambitious
to seem foolhardy. Then, no sooner was the school
ll established than its large and pretentious building
s completely gutted by fire. So it was to do all over
ain. And the pioneers did it all over again. Down
rough the years came crisis after crisis. But the college
rvived—was made to survive—by a people who knew
t the training of its young men for pastoral service,
teaching, in fact for an ever-widening scope of
ristian vocation, was the only means of preservation
d expansion of the Church they in faith had founded.
Chief lesson is that, fundamentally, little has changed
the past one hundred years as far as our need for our
leges is concerned. Any resemblance, at least out-
rdly, between the Luther College of a century ago
d any of our colleges of today, is difficult to find.
t the resemblance is there, if one is willing to look
neath the surface. It is there in the desire of the
urch that its colleges shall survive. It is there in the
ire of the Church that its colleges shall remain true
the faith of the fathers. And it is there in the realiza-
n that the very future of the Church is bound up in
future of its colleges.

Halvor

SOME NOTES ON A BOOK

So here is *Halvor*. An older generation of Norwegians were well acquainted with that amiable character as well as with the man of whom he is a thin disguise, Peer Stromme. They first met him in a series of sketches which appeared in a Norwegian-language newspaper in the early 1890's. Then he was immortalized in book form in 1893 with the title, "Hvorledes Halvor blev Prest," which became a classic among Norwegian-speaking people. In 1936 Mrs. Inga Norstog made him speak English in a translation entitled *How Halvor Became a Minister*.

Now our durable friend appears in a new dress under the title *Halvor, A Story of Pioneer Youth*. (Luther College Press, Decorah, Iowa. Paper cover, 236 pages. $1.95. May be ordered from Augsburg Publishing House.) Authorship is still ascribed to Peer Stromme, of course. But a new translator takes over where Mrs. Norstog left off, Dr. David T. Nelson of Luther College. There are some changes in text and some deletions. But this is the *Halvor* of old made to live and breathe in the atmosphere of today, without giving up any of the flavor of almost a century ago.

So who is *Halvor?* The son of a Wisconsin pioneer who came from Norway to central Wisconsin something over a century ago; who experienced all the vicissitudes of pioneer life, who made a go of it and became a man of substance; who fought in the Civil War; who helped establish a Lutheran congregation and was one of its staunchest members. As for the son, he lived the happy if not always carefree life of the child of a pioneer family. But with this difference: he was early singled out as one who might well become a pastor. And so he went to "the school in Decorah," i.e., Luther College. In fact, much of the book is a sketch of student life in that pioneer college. True, the story goes on with *Halvor* at the Missouri Synod's theological Seminary in St. Louis, to which the Norwegians of that day sent their theological students, and it follows him into his first parish. In fact, it closes when the first son of the son of a pioneer sees the light of day, and father and grandfather agree that the newly-born youngster might well some day follow his father's footsteps to "the school in Decorah."

So that is *Halvor*. A good story, good as only that peer among story-tellers, Peer Stromme, could tell it, and made to speak excellent English by the two able translators. It can be read just for fun, and it is a lot of fun. But it should be read also in order that the flavor of that portion of "the days of our years" be not forgotten.

'The Power of Trinity'

A. C. Halve

Last month His Imperial Majesty Haile Selassie celebrated the 30th anniversary of his reign in Ethiopia. In this year of independence for Africa which finds three-fourths of the Africans under their own rule, the Emperor of Ethiopia has governed for three decades in one of the world's most ancient empires.

Independence is nothing new to 18 million Ethiopians who possess chronicles which state that their independence goes back about 3,000 years. They point with pride to the fact that their leader traces his ancestry to Menelik I, the son of King Solomon. Ras Taffari, on the day of his coronation in 1930, took the new name of Haile Selassie or "Power of Trinity." He has supreme power in the land of "sunburned faces" but a cabinet and parliament assist him; all Ethiopians over the age of 21 may vote. However, there are no political parties organized as such.

In September several of us who attended the All-Africa Conference in Madagascar were in Addis Ababa on one of the important religious festivals of Ethiopia. The calendar of the Coptic Church lists many religious festivals and no less than 200 fast days a year. This may leave many a local citizen weak and foreign efficiency experts frustrated. We witnessed the festivities on the day of The Finding of the True Cross. An Ethiopian legend recounts the coming to Ethiopia of the wooden cross upon which Christ was crucified.

It seemed that all of Addis Ababa, some 400,000 strong, had gathered that evening for the great procession and the appearance of the Emperor Haile Selassie. A large tent for the Emperor and his company stood on a knoll not far from the construction project of a modern office building that will house a United Nations economic headquarters for all of Africa.

As the Emperor arrived in the royal limousine at the appointed hour (6:30 p.m.), the throngs along the broad boulevard clapped politely in reverent admiration for their ruler. This w startling contrast to mob spirit an tions in other parts of free Africa.

Haile Selassie in uniform, sun he and all, sat on a red throne unde open tent for a couple of hours. in the street was a tall pyre of w around which a group of Coptic p marched several times. Then the est, perhaps oldest, of the priests the large volume of Holy Scrip from a table and brought it to a tion about six feet from the Emp There he read in the old archaic C language from the Ethiopian text o Bible which they have zealously g ed since 475 A.D.

This holiday also marked the of the rainy season and so it w time of thanksgiving for the ble of rain. The Emperor walked c steps carpeted in red to the py the center of the street. It was completely dark and time to ligh tall poles. After he had done thi returned to his throne to watch thousands parade past with lighted torches and an occasional cross in flames. Their enthusiasm all-out participation was best exe fied by a one-legged man on cru

Posing for pictures after a baptismal service in Addis Ababa, Ethiopia.

ho kept pace with the marchers and dn't lose a step or a note enroute.

Rain began to fall gently but it ienched neither the torches nor the owd's festive mood. The procession lled on and on. The dark night was led with flames as far as the eye uld see. The accompanying sounds of rumming and mob song seemed more gan than Christian. The scene before ir eyes reminded us that the Gospel as been in Ethiopia for a long time, it seen only sporadically as splashes bright light in the night. There e yet thousands of Ethiopians who ave not found the true meaning of ie cross of Jesus Christ!

We threaded our way through the owds on the way home thinking of ie task before the church in Ethiopia. he sky began to open with one final utburst as the festivities ended and l of us broke into a fast run. In inutes we arrived at the office of the oice of the Gospel, the new Lutheran dio project for all Africa. There we und refuge from the elements and fuge from disturbed thoughts, for ere was relevancy for the Africa of day. Radio is to be one of the media sed by the Lutheran Church to reach ot only Ethiopia's 18 million but also ore of Africa's other 222 million.

Africa is looking to its leaders to-ay—to men who will lead the African eople into a better economic and politi-l tomorrow. Church and mission have een at work proclaiming the Gospel ith its message of truth that sets men ee. One of the fruits of such dedicated ffort is the type of capable African adership in evidence at the All-Africa onference. Many a missionary and isitor was thrilled at the sight of Afri-an leaders directing, taking the offen-ve that the Christian Church might ntinue with new dedication, in a imate of real opposition from Islam, cularism, nationalism, and Commu-ism.

We as a church, The American Lu-eran Church, are in the midst of the ruggle in Ethiopia, and for all of frica today. It is one of the greatest allenges of missions, and we can l have a part in it. Great and wonder-il things can be done, but let us not ave everything to the power of the rinity.

Coptic priests before the Holy Scriptures on the night of the festival—"the finding of the True Cross."

His Imperial Majesty Haile Selassie about to light the pyre on the festival of the finding of the True Cross.

Mekene Jesu Lutheran Church in Addis Ababa, Ethiopia

Buying and Selling in the Church

The 1959 Convention of the Luther Leagues of America squarely faced up to the problem of commercialism in the Church. It adopted a message entitled "Guiding Statement on Commercialism for Luther Leagues" which it sent to all its local units. The Statement could well serve as a guide for the activity of all groups in Congregational life:

"Christian stewardship is the practice of a life dedicated to God through Jesus Christ. Recognizing the total claim which Christ has over his life, the Christian yields all that he has and is for service in God's kingdom. Included in this response is the use of his time, ability, and money for the proclamation of the Gospel. A primary enemy warring against his total response and threatening the practice of Christian stewardship is commercialism within the Church.

"Commercialism in the congregation or in its auxiliaries occurs when in the name of the Church and of our Lord there is buying and selling of products or services through such events as fairs, bazaars, games of chance, car washes, sales and like enterprises. Festivals, suppers, baby sitting services, theatrical productions and similar activities are open to serious question when their purpose is raising money for the Church.

"The results of commercialism in the congregation are detrimental to the Church, the community, and the personal lives of all who participate. Several reasons are:

"1. Commercialism suggests a false purpose for the Church, that it is a business enterprise. The purpose of the Church is to proclaim the Gospel.

"2. Commercialism exploits the name of Christ and His Church by causing members, as well as others, to feel an obligation to support such projects because a church organization endorses them.

"3. Commercialism obscures the leaguer's sense of personal responsibility in his stewardship of money by transferring this personal responsibility to activities of the group.

"4. Commercialism adds to a person's selfishness. He may fail to consider what God has done for him; and he may think he is doing something for God.

"5. Commercialism tricks people into the satisfaction of thinking they are giving to Christ and His Church when they are receiving a product or service in change for their money.

"6. Commercialism reflects lack of trust in God that those who resort to its practices are afraid worthy projects will fail if supported solely by will giving.

"Whenever a project is too large to be financed free-will giving, it is a questionable project for a lea because its good purpose is outweighed by wrong fu raising methods. In the consideration of any pro these questions should be asked:

"1. Will this project obviously be an act of ser in God's name?

"2. Will this project result in spiritual growth for leaguers involved?

"3. Can this project be financed by leaguer's pers giving through free-will offerings?

"4. Will this project enable leaguers to use creati and imaginatively their talents and abilities as g them by God?

"5. Will this project honor Christ and aid in proclamation of His message?"

This article on the perennial problem of commercialism in the Church is reprinted from The ELC's Stewardship Digest. The group which took the action detailed above is the official youth organization of the United Lutheran Church in America.

Get Lost in a Book

(Continued from page 3)

ng diet brings mental and spiritual growth. Here example. A number of distinguished creative Chri thinkers outlined their own personal development recent *Christian Century* series. The theme of the was "How my mind has changed." Among them strange bed-fellows like Karl Barth, Billy Graham H. Richard Niebuhr. But the point is that all of felt they had changed in their attitudes and insig hope it isn't too bold to suggest that the change noted Christian men experience has something with their reading of books, as well as reading Book.

"Get lost!" the gang leader told one of his asp fellow juvenile delinquents as I strolled by their store haunt. As the rejected lad drifted away, I fel grabbing him and saying, "That's good advice! Go and get lost . . . in a book. I'll even loan you on this emergency."

Let's all get lost—in books.

The Winter of Our Discontent

Low Moan

The phrase has been beating in my pulses. Its source, hakespeare's *Richard III,* is not important. The lines re a fine way of bringing Richard on; they sound like umpets:

> *Now is the winter of our discontent*
> *Made glorious summer by this son of York;*

ut for my purposes that is irrelevant. I am not interest- d in Richard's winter but in ours. The winter of our iscontent. The winter of our thanklessness. "Blow, low thou winter wind! Thou art not half so rude s man's ingratitude." The glazed, diamond-hard, finger- umbing winter of our discontent!

Bought Breath

I think sometimes of the simple miracle of life and ith what ill humor we handle it. There is a boy here the college who works odd hours at a hospital. He id one day without a trace of pretentiousness, "I see eople buying their next breath with terrible anguish, e breath that most of us take for granted." The lung- lling breath of air, what a largesse that is! The blood at courses through our veins, what a grace and what gift! The water we drink and the food we eat, how any millions of people have perished in torment be- use they did not have them! How many of them ould have told us in their extremity of our great good rtune! And what shall we say of health and a measure sanity and wonderful friends and a courteous family d a work to do! And beyond all this, the land that retches broad around us, and beyond that again the mpassion of God.

Knotted Shoelace

I don't know why there should flash on me at this oment a bright little memory from my earliest child- od. We are living out in the country where there e no street lights. Late one night, after a visit to an jacent farm, we are walking home. I think we chil- en have been awakened from sleep. There is some- ing in the memory of the numbness and confusion being bundled up and taken out into the cold dark- ss. The road is stony and leads down interminable hills. We jounce and stumble, yawn and crab. We are too old to be carried and at that hour of night too young to be cheerful. Finally, finally after an endless lot of walking we are home and I bend down to undo my shoelaces. I am so sleepy. I want so much to get to bed. But the laces of my high shoes are hopelessly knotted. In the orange glow of the kerosene lamp the other children are already throwing back the covers and jumping into bliss. And then as a sort of miracle I feel my father's steady and nimble fingers on the knots. His nails get under the tight and slippery knots and by little purposeful tugs he makes them yield. In a few seconds I can pull my feet out of the shoes and be on my way to beatitude. And I go with a feeling of strength and safety. I am cared for and things are going to be all right.

Thanks Be to God

I don't know why I should remember especially this little kindness except that it signifies so well what my home was, and better yet, what grace is. The knotted shoelaces get taken care of. We all have that within us which will be nothing unless we can get some help. We are that which will be utterly undone unless we fall into the hands of the Merciful. And the assurance that help and mercy are available to us no matter how dark the night and how wild our confusion, this ought to thaw the winter of our discontent.

Furthermore, having once tasted the goodness of God, it is possible for us to be content when all other things fail us: the beating of our pulses, the mechanism of breathing, the architecture of our health, the bright warm circle of our mortal environment. It is possible for us to be thankful to God for God.

A Study of I and II Chronicles

By C. L. Brula

I and II Samuel and I and II Kings can easily be remembered. The one book is the story of two kings. The other is the story of two kingdoms. With each book the prophets play a major role in the development of the story told. I and II Chronicles (hereafter designated I or II CH, or CH) is the book of interest at this moment and parallels historically Samuel and Kings. Furthermore CH links directly with Ezra and Nehemiah. As you study CH, you will be impressed with the distinctive qualities of the book. CH as a book of the Bible is avoided or read only in part, and such practice is rather tragic. CH has very much to offer. CH can hold real fascination for its readers, offer a stimulation to and an understanding of faith, relate how God is at work in history, and reveal causes for the rise and fall of a nation.

Fascination with CH comes about from the extremely partisan viewpoint manifest. You easily sense that the writer must be a rather delightful, but honest, partisan. Judah is the author's first love. Undoubtedly he is a Levite, for often the Levites are mentioned unashamedly. In spite of bias, the Chronicler is not blind to the office and work of the prophet, for about thirty times do the prophets find mention. CH is also a book of moods —with the language of moods often used, e.g., "joy," "rejoice," "glad," "anger," "awe," "merry," "bless," "shout," "praise," "rest."

Faith unfolds some of its many facets in CH. There are passages simply tremendous in impact, and verses most worthy of being memorized.

And, there is a heart and mind at work in CH. In that the book was written after the fall of Jerusalem and the subsequent captivity, a heart and a mind seeks to give answer to the question, "Why?" Why have Judah and Jerusalem fallen? Why did God move in such fashion in history? By way of answer to the question raised, a theme runs throughout all of CH. The Levites, the temple—that very significant temple—the prophets, the kings, the nations, all stand or fall on the basis of their relationship to the theme of CH.

1st Study: Read the sixty-two chapters in one sitting. (A). I CH 1-9, using the device of genealogy, relates much of past history, e.g., a common beginning, selectivity, a chosen people, and within the chosen people a specific organization. Mark so you recognize the arrangement. (B). The history of the Kings and Kingdom begins at 10:1. As you read mark at the proper verse where one King ends and another begins. Identify same in margin, and list on paper. Circle every m expression. Underline term "prophet" and "Levi Put brackets around words bringing out meaning faith as [rely], and underline significant verses a CH 16:9, 20:12b, c.

2nd Study: Examine again genealogy. Such givin names is quite foreign to the American mind, but or was—loved by the Hebrews and for good rea Messianic promises were involved for one thing; po sion of property for another. Further, note the c pounding of the name of God in these Jewish na e.g., "El" or "Jeho." Use a Bible dictionary to re meanings of names.

3rd Study: 10:1-29:30 is the Saul and David S (A). Saul is quite easily dismissed in I CH 10: Don't miss the "competitive ideological" though 10:9. The reasons for Saul's failure are in 10:13, 14, they relate to the theme of the book. (B). The D Story, 11:1-29:30—so less complex than that tol Samuel—has two simple parts to it. These are David's growing and great success and (2) his con for the "Ark" and his desire to build a "House of G This twofold story, which does not move very rap is told in 11:1-20:8. Beginning at 21:1, the two blend into one, for David flushed with success succu to vanity, temptation and sin in a census taking, 2 [II CH 32:7, 8 gives insight as to David's possible th ing i.e., "an arm of flesh" has accomplished all; God.] (C). Now go to I CH 22:1. Circle twice the "here." (See also II CH 3:1). At a specific location site for the temple is chosen. Why this location? W happened? Study every detail, and put the two together, (1) Success, then sin, and (2) the desire House of God (N.B. 21:26; 22:5). Then what?

4th Study: Distinctive qualities of CH show up the Solomon Story. Watch for the theme as in 7:1

5th Study: First scrutinize II CH 36:15-16, a clin and summarizing statement. 10:1-36:15 tells the experiences that lead to 36:15-23. (A). Proportion a One king gets 141 verses; another 111. Why? Sequence—every development—is of utmost import e.g., in II CH 20:19-21. When do they "praise"? B or after battle? Relate 20:5-12 to II CH 6:12-42 7:12-18. (C). Devotional material abounds, e.g., II 20; 25:1-9; 32:1-31. Finally, give real meditation t statements and context of II CH 12:6 and 33:13b, Lord is righteous," and ". . . knew that the Lord God."

J. R. Hestenes

ward Christmas Day

Footnotes to Christmas

The Epistle: Hebrews 1:1-5 • The Gospel: Luke 2:1-14

Monday, December 19

BETHLEHEM

Luke 2:7

Because there was no place for them the inn.

If this statement of fact was true re- ding the crowded conditions in that le town at the birth of Christ, then o it was prophetic of how things uld be in our day. The inn at Beth- em is a parable of the human soul. All us know how activities stack up at s season of the year; how we become rn out, tired and irritable; how in the dst of all the frenzy we hardly take e of what Christmas means. Our place to make sure that these words are not filled in us, for we would give Christ ce in our hearts. Good traditions and toms, properly handled, can help us our observance of the birth of Christ. ey are a means to an end; not an end themselves.

I do not want to miss the knock on door of my heart when the Christ Christmas comes once more. In the dst of the hurry make me quiet and iting, dear God, for the true joy of ristmas. Amen.

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Tuesday, December 20

SHEPHERDS

Luke 2:8

And in that region there were shepherds out in the field, keeping watch over their flocks by night.

The shepherds were nameless people, but to them went the high honor to be the first to hear the announcement of the Savior's birth. Lowly people always get in on good things! God ever speaks to the lowly, the humble, the child-like. Herod, stalking about in the splendor of his quarters, concerned about himself, is not the first to hear. He never gets the news directly; it comes to him second-hand, because he has no heart like a shepherd. The shepherd's heart is a receptive heart, and it is there the Savior comes. "I dwell in the high and holy place," says God, but He continues, "with him also that is of a contrite and humble spirit."

Give me a shepherd heart, dear God, so that I shall know the Shepherd. It is in my weakness that I rejoice in Strength, in my confession of sin that I recognize my Savior. Amen.

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Wednesday, December 21

ANGELS

Luke 2:14

"Glory to God in the highest, and on earth peace among men with whom he is pleased."

It is not surprising that angels, whom God created to serve Him, should also participate in the announcement of the birth of Christ. Nor is it unusual that they should break forth into praise, giving glory to God, for given to earth was the Gift, the means whereby man should be reconciled to God. Angels no longer fill the skies at Christmas time, but we who rejoice can take up the refrain and sing of the glad tidings. In our right celebration, and proper emphasis in what we do during the holidays, we can give witness to our community that there is a Savior born into the world, born to set men free. We share the Gift also when we declare it.

As the angels announced the birth of Christ, so also may we by our rejoicing, our witnessing, and our remembrance of those who are sorrowing, hurt, unfortunate, and sick, bring the joy of Your Love.

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Thursday, December 22

THE STAR

Matthew 2:10

When they saw the star, they rejoiced eedingly with great joy.

We do not see this particular star in day, but we do believe that this star the wise men in their quest for rist. We have a star, something that may follow, and in our following be to Christ. This star is our hunger, hope. The star of the Word will l us to the cradle where we may see Light of the World. Everyone ought follow this leading, for here alone is answer to a suffering, hungering, ıbled world. Then, being brought to old the Christ, we behold the loving wer of God to the lost world. For se who believe, this is not star-gazing, is undisappointing pursuit of the ıtest discovery in life—finding Jesus, Savior of the world.

Over my life ever keep the Star of pe, dear Father, so that constantly I 'l be led back again and again to the lle of the Christchild, to the starting nt of my salvation. Amen.

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Friday, December 23

WISE MEN

Matthew 2:1-2

Wise men from the East came to Jerusalem, saying, "Where is he who has been born king of the Jews?"

These men were called wise men because they were philosophers, men who studied, looked into the affairs of the world. But we may say they were wise men because of their quest. They were wise because they asked the right question: "Where is he?" Anyone who asks this is moving in the right direction. They were wise because they wished to worship the King. They were responding to the urgings of an inner need; they were men who knew that they had to look up to God. They were wise because they brought gifts to offer to the King. This is ever true wisdom, for it leads to a new wisdom, kindled by the light of the Cradle. God give us this precious wisdom.

Give me an ear to hear the voice of my longings, dear God, and the grace to seek out what You have done to fulfill the needs of my heart and soul. By Your wisdom make me wise. Amen.

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Saturday, December 24

CHRISTMAS

Galatians 4:4

But when the time had fully come, God sent forth his Son, born of a woman, born under the law.

And He was laid in a manger! Christmas is a miracle, so great that we cannot grasp its complete meaning. But we can let it fill us with marvel. What is there to marvel over?—That there was a manger at all! That the manger cradled God who was made man. That the manger should have power to draw the attention of mankind, even hardened mankind. That the manger should have power to transform men. That it should send men forth to new life and a new cause. We worship not the manger, nor a relic, but Him who once lay in a manger. Worshipping Him as King and Savior, we go forth, glorifying and praising God. This makes Christmas a blessed event.

Thanks be to You, O God, for the great Gift You have given to me in Jesus. Make my Christmas a true joy, and one that I shall share with others. I ask this in the Name of Jesus. Amen.

86 TONS FOR SCHWEITZER

Dr. Albert Schweitzer, famed Protestant medical missionary in French Equatorial Africa, will be honored by American businessmen on his 86th birthday, January 14, with donations of supplies totaling 86 tons—a ton for each year of his life.

First of 50 cities throughout the U.S. to make its shipment to the Alsatian-born doctor's jungle hospital at Lambarene was St. Louis. Included in the initial three-ton shipment were nearly 1,500 pairs of shoes, 200 hats and other clothing, as well as household goods.

Sponsor of the Schweitzer project is Religious Heritage of America, an intercreedal organization which annually conducts the Washington Pilgrimage of American Churchmen as a means of fostering the application of religious principles in government.

Other supplies to be sent from various parts of the U. S. include a ton of vitamins, an electric power plant and large quantities of nonperishable foods.

Says Churches Among Most Segregated

Churches and financial institutions, while "symbols of morality and stability," respectively, are today "most segregated," an executive of the National Conference of Christians and Jews declared in Trenton, N. J.

Dr. Harold A. Lett, assistant national director of the NCCJ's Commission on Labor-Management Organizations, said, however, that much progress toward racial equality has been made in other directions.

Addressing 100 persons attending a Conference on the Church and Human Relations sponsored by the New Jersey Council of Churches, he stressed there are "important challenges" yet to be met if the situation is to be further improved.

Citing the need to develop "purposeful education" and "organized activity" directed toward eliminating segregation, the Negro leader declared: "The pious prayer has little meaning if it represents only benign passivity."

He termed proper legislation and its enforcement "one of the most effective" means of education "in a free society." Dr. Lett also advocated selection of goals which he said means "awareness of problems" in communities and "addressing ourselves to them." He cautioned against "exuding of a purposeless goodwill."

Noting that he has spent 40 years working to ease tensions between the races, Dr. Lett observed that there had been "tremendous changes in the past 20 years."

Washington Changing

Washington, D. C., he said, for example, was a city he once avoided "whenever possible" because he had been unable to find food or shelter anywhere downtown. Now he said he can find both. This shows, he said, that "it can be done (even in) a Southern city with deeply ingrained traditions."

The NCCJ official also pointed out that thousands of jobs were now being open to Negroes, giving to "millions . . . incentives that were never before open to them."

Focusing attention on housing restrictions, Dr. Lett told his listeners he could buy the "most expensive car" his finances afforded and the "suit" but not a house where he wan to live.

"Could it possibly be that a pro nent individual in a front pew is pr ing two ways?" he asked. These, indicated, were keeping certain ne borhoods "exclusive" and exacting orbitant" rents in slum areas.

Another speaker, Dr. Justin Van Kolk, president of New Brunsw (N. J.) Theological Seminary, c with theological aspects of discrim tion. The concern with human tions, he said, is "truly a Christian cal imperative" that must be roote the "Biblical understanding of man

Following addresses, delegates vided into three discussion group "Fair Employment," "Community lations," and "The New Imperati Housing."

Medical Missionaries Needed for Congo

More doctors are desperately ne in The Congo, a Minnesota me missionary who has served ther years reported recently.

There are now fewer than 200 tors left to serve the 14 million

—RN

GRASS ROOTS DIALOGUE—Theological dialogues between Protestants and Catholics at the grass roots is demonstrated by this Reformation Day panel at Cruz, Calif. Shown are (left to right), Father James B. Wall, Alma College, Los the Rev. Alexander Anderson, rector of Calvary Episcopal Church, Santa Cruz; th Herbert Schmidt, Messiah Lutheran Church pastor, Santa Cruz; the Rev. Ralph Moe University Lutheran pastor, Berkeley, Calif.; and the Rev. Thomas Ewing, first Presb Church, Santa Cruz.

lese, according to Dr. Glen W. Tut-, chairman of The Congo Christian edical Relief program.

Some 500 doctors—mostly Belgians had to flee the African country be-use of the rioting and turmoil which arked its independence during the st summer, cannot return, he said. Now 100 new doctors from other untries are being sought by the Con- Protestant Council, which repre-nts practically all the 48 Protestant issions working in The Congo, he id.

Dr. Tuttle said there already had en a good response to the appeal for ctors, with a Mennonite group alone omising to supply ten.

"The American Medical Association s offered all its publications as a eans of making the appeal," he said. If the mission boards provide the penses, the doctors must agree to me for at least one year. If they ant to stay a shorter time, they must y their own way, he said.

Recruiting Needed

Dr. Tuttle returned in mid-Septem-r for conferences on re-establishing merican Baptist missionary work in he Congo. He spoke at the annual eeting of Minnesota churches of the merican Baptist Convention.

The Congo Protestant Council, ac-rding to Dr. Tuttle, is recruiting 50 tive nurses and medical assistants to to France, Switzerland and Leba-n to take a crash training program at would make them doctors.

The difficulty is that the political uation in The Congo has been in ch a state of flux that no government ficial could be found to sign the cessary papers to send them abroad, said.

Dr. Tuttle said the $500,000 medical lief program which he directs is dis-buting food and clothing as well as ancing the recruitment of doctors. Drug companies in the United States ve donated some $800,000 worth of ugs since last July, he revealed.

He said dried milk, rice, beans and er food supplies are being distribut-to the 250,000 displaced Baluba ugees in the Bakwanga area of sai.

Dr. Tuttle, a 1926 graduate of the iversity of Minnesota medical school, heads a 210-bed interdenomina-tional Protestant hospital at Kimpese. He specializes in obstetrics.

On July 15, during the Congo riot-ing, Dr. Tuttle, 59, and his wife, Jeanette, were rescued by helicopter from their isolated mission station and flown to Ghana. Six days later he went back to Leopoldville and worked in a hospital there. In August he returned to his station at Kimpese.

Plan Four-Year Race Relations Program

A large-scale, four-year program of race relations under auspices of two Methodist Church agencies and de-signed to involve more than 1,000,000 Methodists, will get under way with an orientation conference for 200 lead-ers at Louisville, Ky., March 20-24, 1961.

The pyramiding project is co-spon-sored by the Division of Human Re-lations and Economic Affairs of the Board of Christian Social Concerns and by the Department of Christian Social Relations of the Woman's Division of Christian Service, Board of Missions.

These organizations, already working in this area, will cooperate closely with the Commission on Inter-Jurisdictional Relations, established by the Church's 1960 General Conference at Denver, Colo., last spring. The commission was entrusted with "the continuing pro-gram of The Methodist Church to abolish the (all-Negro) Central Juris-diction, promote interracial brother-hood through Christian love, and achieve a more inclusive Church."

The 200 Louisville delegates will be members of 39 regional consultative committees of four or five persons each. The regions will be identical with the episcopal areas of the denomination's five geographical jurisdictions and will include Central (Negro) Jurisdiction representation.

Following the meeting, these regional committees' tasks will consist of con-sulting on racial issues with local church groups and individuals, de-veloping leadership, enlisting partici-pation and resources, cooperating with other denominations and community agencies of similar purpose.

By 1963, the goal is to have 100 con-sultative committees within each re-gion, involving some 30,000 persons. By 1964, each of these groups would be called on to establish similar groups in several local churches to enlist the con-cern of more than a million Methodists in racial tensions confronting church and nation.

At all levels the committees will be guided by policies and suggestions enunciated at the 1960 world-wide Gen-eral Conference of The Methodist Church, the denomination's 1959 Con-ference on Human Relations at Dallas, Tex.

ST. STEPHEN IN U. S.

St. Stephen of Hungary has begun a new life in Youngstown, Ohio, after spending most of the last 20 years crated away in New York warehouses.

St. Stephen—his statue, that is—now claims an honored place on the Franciscan Monastery grounds—after being donated to the monks by Louis Sobonya, a Cleveland furniture dealer.

The 12-foot metal statue was cre-ated by Stephen Rumy for the Hun-garian exhibit at the 1939 World's Fair in New York but the outbreak of war sent that country's patron saint into a warehouse for the dura-tion instead of back home.

After the war no one wanted the statue to go back to Hungary, neither the Hungarians in New York nor the Communists who had taken over in Budapest.

Norwegians Split On Royal Wedding

Clergymen of the Norwegian State Lutheran Church are reported to be at odds over the question of whether the marriage of Princess Astrid to John Martin Ferner, a divorced man, should take place in a church ceremony.

King Olav already has personally requested Bishop Arne Fjellbu of Trondheim, who has performed mar-riage ceremonies for divorced persons, to officiate at the Princess' nuptials.

The situation, so far as the Lutheran clergymen are concerned, is complicated by the fact that the King is titular head of the State Church.

Dagbladet, liberal newspaper in Oslo, said the plans for a church wedding have "caused confusion in the Nor-wegian Church, where the tendency has always been against church wed-dings for divorced persons." Mr. Fer-ner's former wife is now remarried.

Missionary Back in U. S. From Red China

A Lutheran missionary who chose to remain in Red China for three and a half years after his release from a Communist prison in 1957, arrived home after a voyage from Hong Kong.

In an interview on a Staten Island pier, the Rev. Paul J. Mackensen, Jr., a pastor of the American Lutheran Church, said he had no plans for the future, but indicated that he may remain in the United States.

"I have no plans whatsoever, other than seeing my folks," he said. "But I will probably stick around for a while."

All-told, Mr. Mackensen had been away from America for over 12 years. He was believed to be the last American Protestant missionary to leave mainland China.

On his return, the lanky deeply-tanned 35-year-old clergyman appeared in excellent health and full of vigor.

He went to China in 1948 on a call from the Board of Foreign Missions of the United Lutheran Church in America, and began his ministry at Tsingtao after a year of study at the School of Oriental Languages and Culture in Peiping.

The year he started his work in Tsingtao, the Communists took over that area, but Mr. Mackensen decided to remain at his post. He did not ask for permission to leave China until 1950.

His request was refused, and there were indications he was under Communist surveillance. He was arrested shortly before midnight on March 7, 1952, charged with "acts threatening security" and sentenced to five years in prison for alleged espionage.

Late in 1955, Mr. Mackensen was transferred from Tsingtao to Shanghai. A year later, he and other prisoners were taken on a 24-day, 3,000-mile trip "to see the new China."

On their return, gradual improvement in their living conditions was reported. After having served his prison term, the former missionary announced his intentions to remain in China.

In September, 1957, six months after his release from prison, Mr. Mackensen became a teacher of English at the Shanghai Institute of Foreign Languages.

He said his "chief reason" for returning to the United States was to see his parents. "My folks have been waiting a long time and begging me to return," he added. "I was anxious to see them too. A person has to come home sometime." Mr. Mackensen's father, the Rev. Paul J. Mackensen, Sr., is pastor-emeritus of St. Paul's Evangelical Lutheran Church in Baltimore, Md.

Fry Going to Africa to Discuss Race

Dr. Franklin Clark Fry of New York, president of the Lutheran World Federation, heads the list of a seven-man delegation of the World Council of Churches that will discuss race relations with the WCC's South African member Churches at Johannesburg in December.

Convened by the World Council with the approval of the eight member Churches, the Johannesburg consultation from Dec. 7 to 14 is expected to be attended by ten official representatives of each of those Churches a total of 80 delegates. Among eight Churches are both Dutch formed and Anglican bodies.

En route to South Africa Dr. F who is chairman of the WCC Cen Committee, is to spend five or six d in Geneva discussing current busi of the LWF and World Council w headquarters executives of the ecumenical organizations.

Three Lutheran churchmen fr southern Africa were themselves Geneva late in October to discuss th churches' affairs with LWF offici

They were the Rev. H. von D of Bloemfontein, president of the G man Evangelical Lutheran Synod South Africa, the Rev. J. Werne of Johannesburg, chairman of the G man Evangelical Lutheran Synod Transvaal, and the Rev. Alpo Hu of Oniipa, moderator of the Evan cal Lutheran Ovambokavango Chu of Southwest Africa.

The two leaders of German chur discussed with the LWF acting ex tive secretary, the Rev. Kurt Schn Clausen, and the director of the partment of World Service, Dr. B Hoffman, the possibility of closer operation among South African therans.

Superintendent Hukka, who

HOME AT LAST—Lutheran Missionary, Paul Mackensen, Jr., right, was greeted return from Red China by his sister and her husband, the Rev. and Mrs. Leonard of Spinnertown, Pa. (See story.)

orker of the Finnish Missionary So-
ety, talked over with Pastor Schmidt-
lausen, among other matters, the re-
tion between his mission and the
vambokavango Church. The 113,000-
ember Church has applied for mem-
ership in the federation as an autono-
ous body.

Western Lutheran Ends

The Western Lutheran, a news
edium for the Lutheran Church of
e West Coast states, has ceased pub-
cation as of November 14.

The bi-weekly newspaper has been
ublished for 23 years under the su-
ervision of a publishing committee
ade up of representatives of various
utheran churches. Editor of the paper
r 20 years was Dr. Elmer M. John-
n, a pastor of the Augustana Synod.
or the past three years, Mr. Samuel
unziker of Stockton, Calif., has been
s editor.

Lack of sufficient financial backing
nd subscriptions was given as the
ason for terminating publication.

Drama Troupe Plans Christmas Shows

A pair of sharply contrasting Christ-
as plays will be presented by the Lu-
eran Foundation for Religious Dra-
a, Inc., during December in church-
s in the New York area, it was an-
ounced by Norman Dietz, executive
irector.

He said rehearsals are underway on
n e. e. cummings short play, "Santa
laus," and a longer adaptation of
Christmas in the Market Place," by
e French playwright, Eric Crozier.

In addition to a tentative schedule
f nine performances in New York,
is planned to take the double bill
Philadelphia and possibly other
stern cities, Mr. Dietz said.

Church chancels will serve as stages
r the productions. Action will take
lace against a curtain backdrop and
ith a minimum of set pieces. The
irector said the possibility of using a
zz ensemble to provide background
nd interlude music also is being con-
dered.

The e. e. cummings play is a mod-
n allegory that pits the spirit of love
the person of Santa Claus against
e character of death. The French
ay follows a more conventional pat-

CHILDREN'S HOME DEDICATED—Parkland Lutheran Children's Home, Everett, Wash., recently dedicated the new facilities shown above. Rites of dedication for the two new buildings were conducted by the Rev. A. J. Knutzen, vice president of the Pacific district. A third unit is being planned. Mr. E. Donald Moe is director.

tern—it concerns a group of strolling players who find themselves without a theater and present a Nativity play in a market place.

The drama foundation is supported by some 40 congregations representing all the Lutheran synods in the New York area, as well as individual contributors. Mr. Dietz, 30-year-old former television news editor from Lancaster, Pa., became the foundation's first full-time executive director this fall.

Last year the LFRD toured 25 churches in New York and in Philadelphia with two avant garde plays by Charles Williams, "Grab and Grace" and "House by the Stable."

Name 4-Way Merger Convention Committee

Arrangements for the constituting convention of the Lutheran Church in America will be made by a special committee of six members. It will be held in late June of 1962.

Joining in the fifth and largest merger of American Lutheranism in the 20th century will be the United Lutheran Church in America, Augustana Lutheran Church, American Evangelical Lutheran Church and Finnish Evangelical Lutheran Church (Suomi Synod).

The convention committee, named at a two-day meeting in Chicago of the Joint Commission on Lutheran Unity for the four-way merger, will be convened by Dr. George F. Harkins of Wyckoff, N. J. Now assistant to Dr. Franklin Clark Fry, president of the ULCA, Dr. Harkins will become secretary of the Church on Jan. 1.

Also on the committee is Dr. Arthur E. M. Yeagy of Harrisburg, Pa., assistant to the president of the Central Pennsylvania Synod of the United Lutheran Church.

Other members are Dr. Thorsten A. Gustafson of East Orange, N. J., president of Augustana's New York Conference, and Dr. N. Everett Hedeen of Salina, Kan., president of its West Central Conference.

The JCLU's meeting, Nov. 10-11, was originally scheduled for three days but was completed a day early. It was the first session of the commission since last February and its 13th since the merger negotiations were launched in December of 1956.

In other actions, the JCLU:

• Authorized its finance committee to prepare a proposed budget for the LCA's first biennium of operation in 1963-64.

• Provided for three committees of six members each on organization of the men's, women's and youth auxiliaries.

• Heard a progress report which indicated that "The Lutheran," the periodical of the new Church, will probably be issued as a bi-weekly.

• Gave tentative approval to 19 recommendations for submission to the

constituting convention and instructed its constitution committee to prepare a complete register of such resolutions.

• Empowered its steering committee to study needs for staff personnel in the new Church.

• Approved a reworking of the modern design tentatively chosen for the LCA's official seal.

Africa Movie Available

A new 30-minute motion picture that depicts the explosive nature of African nations surging toward independence and provides a closeup of Lutheran Church participation in the orderly development of Tanganyika soon will be released to church audiences by Lutheran World Action.

"Date With Revolution," a 16-millimeter color documentary, is now being completed and will be available January 1, according to the Rev. Rollin Shaffer, assistant LWA director.

Churches from National Lutheran Council participating bodies can obtain the film free and it is available to other church groups at a nominal cost, Mr. Shaffer said. The movie will be distributed through church film libraries, welfare agencies and church headquarters serving as LWA visual aid centers across the country.

Day School Teachers Elect New Officers

One hundred ninety six Christian day school teachers, pastors, and board members met for the thirteenth annual Lutheran Teacher's Convention of the Pacific division at St. Paul's Lutheran Church in Lynwood, Calif., October 27-28.

Mr. Harold Trausch, principal of St. Paul's Lutheran School in Chicago, Ill., gave four addresses entitled: "The Fourth 'R' in every 'R,'" "Principles of Curriculum Enrichment in the Lutheran School," "Social Studies in the Christian School," and "The Lutheran Learning Laboratory."

Pastor E. G. Krueger, pioneer of our day school movement, presented 18 teachers with silver cross pins in recognition of 10 years of service as teachers.

Election of officers was held. Elected were: President, Mr. S. P. Orwall; Vice President, Mr. Gene Rich.

Lutheran Abbot Installed

Professor Christian Mahrenholz, a prominent West German theologian and senior official of the Lutheran Church of Hannover, was solemnly installed as abbot of Amelungsborn Monastery, near Hildesheim.

The installation also marked the completion of restoration work on the monastery's church which had been seriously damaged during World War II. The ceremony was administered by Bishop Hanns Lilje of Hannover, chairman of the United Evangelical Lutheran Church in Germany (VELKD) in his capacity as abbot of Loccum Monastery, the only other Lutheran monastery in Germany.

Highlight of the installation, which was attended by numerous religious and civic dignitaries, was a liturgical service during which Dr. Mahrenholz was presented with the insignia of his new post, including the abbot's pectoral cross, a Bible, and the key to the monastery.

A Lutheran community institution, Amelungsborn Monastery is a survival from medieval times. Founded in 1135 as a Cistercian Monastery, its inmates converted to the Protestant faith in the 16th century but carried on their traditions and customs. Obscurities regarding the institution's legal position including both church and civil laws had kept the abbot's post vacant since World War I. They were finally settled through the recently concluded treaty between the Hannover Church and the West German State of Lower Saxony.

Loccum Monastery—of which Bishop Lilje is abbot, and which likewise is a Cistercian origin—and Amelungsborn, are the only Protestant institutions of their kind in Germany.

Communist Heads Wartburg Castle

Soviet Zone authorities have appointed Dr. Karl Hossinger, a member of the Socialist Unity (Communist) Party, as new director of the Wartburg Foundation, which has charge over the Wartburg Castle, famous as the retreat in which Martin Luther found refuge.

Dr. Hossinger will succeed Dr. Siegfried Asche, who recently fled to West Germany after claiming that under the Communist Soviet Zone regime unp litical and free scientific work no long was possible.

Prior to his flight, Dr. Asche h been in charge of the castle for eig years. It was there that, after the D of Worms, Luther translated the Ne Testament into colloquial German.

When he left his post, Dr. Asc sent a letter to Soviet Zone Prem Otto Grotewohl denouncing the "u scrupulous, entirely unnecessary a deliberate destruction of irreplaceal cultural and historic monuments East Germany" and "the atmosph of a jail which destroys all right freedom" by which his life and wo had been marked.

Dr. Asche's successor, who is kno as a loyal Communist, had been serv on the Wartburg Foundation u 1952 and until now was deputy di tor of national monuments in Weim

As some sort of spiritual retaliat measure against Dr. Asche, whose ports on Soviet Zone cultural life ceived widespread publicity in C many and abroad, Russian see authorities ordered all copies of well-known scientific work "The W burg" to be withdrawn from bo shops.

Russian Sailor Welcomed

A 29-year-old Estonian sailor, created a worldwide stir when he serted the Soviet liner Baltica to refuge in the United States, is alone in a strange new world.

Estonian Lutherans in New Y have welcomed Viktor Jaanimets their homes and their church.

Jaanimets was an oiler on the lu liner that brought Soviet Pre Khrushchev to the United Nations fore he strolled away from a g of Baltica sailors shopping in the on October 10.

Since that day, when an Irish s listened to his story and helped contact the Estonian Relief Comm Jaanimets has found himself rounded by his sympathetic cou men.

The defecting sailor was turned to the International Rescue Comm which maintains official supervisio the case and is working to o permanent residence and citizensh

ll the Way

Como Park Church, St. Paul, Minn., as gone "all the way" in the support the home mission program of The vangelical Lutheran Church.

About a month ago this congregation oted to loan its credit for a mortgage an of up to $110,000 to start a new ome mission congregation in Florida. addition, Como Park Church voted gift of $20,000 to be given to the me home mission church.

Now as a result of action taken last onth, Como Park Church has released s pastor, the Rev. Otto Schmidt, to ecome the pastor of the new church Florida.

Pastor Schmidt resigned from Como ark Church in November, and shortly ter the first of the year will begin is work as pastor of the new Home lission congregation to be established Azalea Park, a suburb of Orlando, la., financed by Como Park funds.

tep Up the Follow-Up

Increased attention to Lutherans away om home in military service is being rged by the Bureau Committee of he National Lutheran Council.

This Committee has informed the ureau of Service to Military Person-el of the ELC "to prosecute a crash fort to enlist the support and active -operation of all parish pastors of e National Lutheran Council in sup-ort of its Follow-Up Program."

The aim of the program is to urge cal churches to send the names of eir church members in the Armed orces to the National Lutheran Coun-l chaplains and contact pastors to able them to contact the Lutheran rvicemen and women and bring the inistrations of the Church to them.

Parents, relatives, and friends of the urch members in military uniform ve been asked to give these names the local pastor and the local pastor turn will follow up.

The National Lutheran Council has me 225 chaplains on extended active ty in the three branches of the rmed Forces stationed throughout the orld. In addition, there are some 250 contact pastors in cities and towns adjacent to military establishments.

A Mighty Fortress, the montly publication of The National Lutheran Council for Lutheran men and women in the Armed Forces, carries the roster of all NLC Chaplains on Extended Active Duty as well as the names and addresses of The NLC Contact Pastors. This publication is available to any subscriber for 50 cents a year from *A Mighty Fortress,* 50 Madison Avenue, New York 10, New York.

People

The Rev. Arndt Halvorson, professor at Luther Theological Seminary, St. Paul, Minn., was the main speaker at the annual Christian Life conference at Waldorf College, November 13-16.

The Rev. Harold E. Everson, formerly pastor of the Baldwin parish, Baldwin, Wis., is now serving as superintendent and chaplain of the Eau Claire Lutheran Homes for the Aged at Eau Claire and Mondovi, Wis. He began his new duties November 1.

The Rev. B. L. Duckstad is serving as interim pastor of Trinity Church, a UELC congregation in Sleepy Eye, Minn.

The Rev. W. LeRoy Elster, formerly pastor in Kalispell, Mont., is now serving American Church, Milbank, S. Dak.

The Rev. Leon C. Gilbertson, formerly of McLaughlin, Alta., is now serving a three-church parish in Lloydminster, Sask.

The Rev. A. William Hampton, formerly one of the pastors at Emmanuel Church, North Hollywood, Calif., is now serving as pastor of Bethlehem Church, Marysville, Wash.

The Rev. C. O. Johnson, formerly of Milbank, S. Dak., is now serving as the assistant pastor at Our Savior's Church, Sioux Falls, S. Dak.

The Rev. Noble E. Kile, formerly of Wibaux, Mont., is now serving Trinity Church, Cody, Wyo.

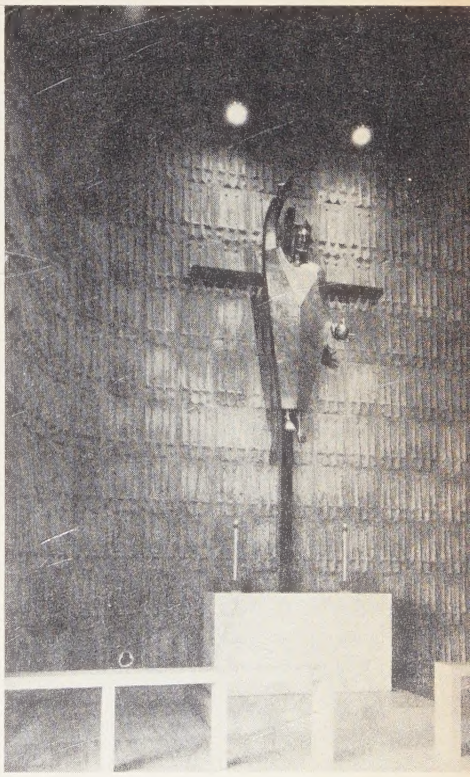
The Rev. H. A. Lunde is serving as interim pastor at First Church, Bottineau, N. Dak.

The Rev. N. C. Renslo is serving Root Prairie in Fountain and Chatfield Church in Chatfield, Minn.

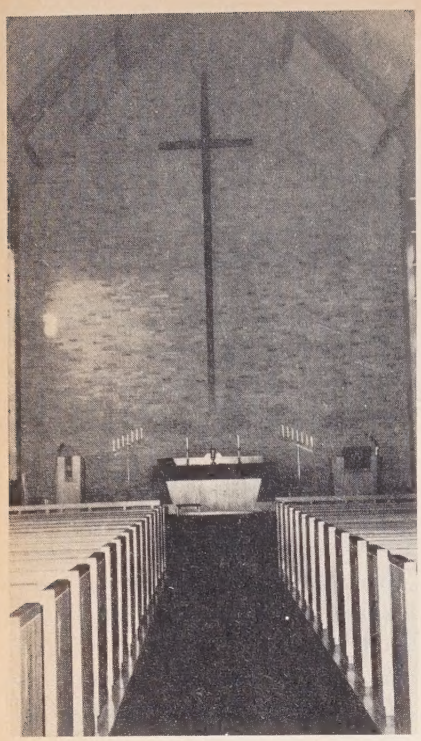
The Rev. E. B. Swenson is serving as interim pastor at First English Church, Ashland, Wis.

The Rev. Carmen O. Thronson, formerly of Roundup, Mont., is now serving Freeman Church in Ferryville and DeSoto Church in DeSoto, Wis.

Mr. and Mrs. J. O. Johnson, formerly manager and matron of Bethesda Homes, Beresford, S. Dak., were recently honored on the occasion of their 45th Anniversary at Our Savior's Church, Sioux Falls, S. Dak., of which they are now members.



UNIQUE CHAPEL—A statue of the victorious Christ is the center of attention in the chancel of the "Christ the Victor Chapel" which is a part of the new parish hall facilities dedicated recently by First Church, Sioux Falls, S. Dak., the Rev. Robert Borgwardt, senior pastor. The dedication was the climax of 40th anniversary festivities reported earlier in Lutheran Herald.



NEW MINNESOTA CHURCH — Houston Church, Houston, Minn., the Rev. M. A. Braaten, pastor, recently dedicated its new church, the chancel of which is shown. The Rev. Boral Biorn of Northfield, Minn., officiated at the rites. Former pastors participating were the Rev. Arnold Nelson, the Rev. J. O. Paulsrud, and the Rev. Orion Anderson. New facilities also include a two-story parish education unit.

Churches

Glasgow, Mont.—First Church here celebrated its 50th Anniversary with a two-day observance in October. Former pastors attending and speaking at the anniversary services were: the Rev. Harold Siqueland, the Rev. Glenn Husby, and the Rev. Thomas Boe. The Rev. Nels Carlson is the present pastor of the parish.

Watertown, So. Dakota — Lutheran Church of our Redeemer, a new Home Mission congregation, held its first worship service on November 6 with 240 in attendance. Preceding this service a service of God-speed was held at Grace Church, Watertown, in which a number of Grace Church members were transferred to the new congregation. The Rev. Virgil O. Johnson is pastor of the new parish.

Wausau, Wis. — Immanuel Church here, the Rev. F. E. Eikeland, pastor, recently dedicated a youth education building. Cost of the structure was $164,000. The Rev. Jack Olson, a son of the congregation, was the festival speaker.

Holmen, Wis.—A new parsonage for the Holmen-Halfway Creek Lutheran parish here was dedicated in October by the Rev. Raymond Huss, president of the La Crosse Circuit. The Rev. N. A. Berntson is pastor of the Holmen parish.

Obituary

The Rev. A. H. Thorsen, retir
died Oct. 10 at Palo Alto, Calif.
was born July 19, 1881, in Norway a
immigrated in 1907. He attended C
cordia and St. Olaf colleges and
United Church Seminary. He later
ceived degrees from Central Univers
and Augustana, Northwestern, a

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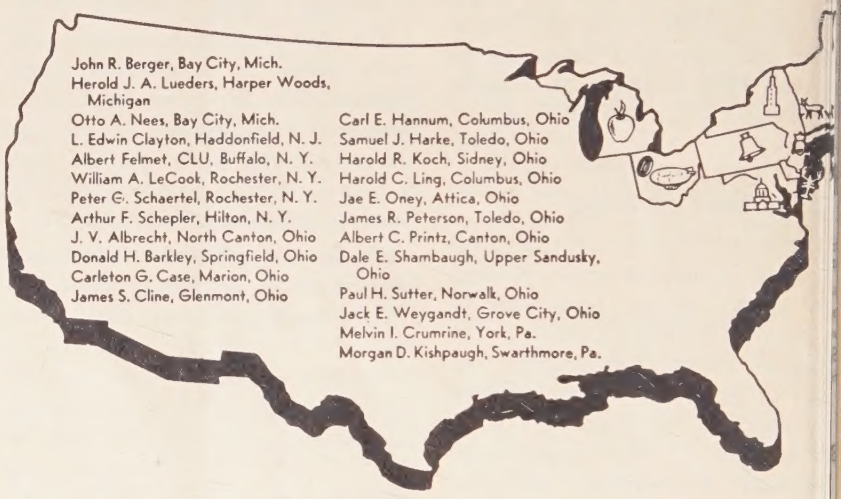
John R. Berger, Bay City, Mich.
Herold J. A. Lueders, Harper Woods, Michigan
Otto A. Nees, Bay City, Mich.
L. Edwin Clayton, Haddonfield, N. J.
Albert Felmet, CLU, Buffalo, N. Y.
William A. LeCook, Rochester, N. Y.
Peter G. Schaertel, Rochester, N. Y.
Arthur F. Schepler, Hilton, N. Y.
J. V. Albrecht, North Canton, Ohio
Donald H. Barkley, Springfield, Ohio
Carleton G. Case, Marion, Ohio
James S. Cline, Glenmont, Ohio
Carl E. Hannum, Columbus, Ohio
Samuel J. Harke, Toledo, Ohio
Harold R. Koch, Sidney, Ohio
Harold C. Ling, Columbus, Ohio
Jae E. Oney, Attica, Ohio
James R. Peterson, Toledo, Ohio
Albert C. Printz, Canton, Ohio
Dale E. Shambaugh, Upper Sandusky, Ohio
Paul H. Sutter, Norwalk, Ohio
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Western Baptist seminaries. Ordained in 1914, he served as pastor at Calgary, Alta., Tacoma, Wash., Dalton, Minn., Portland, Ore., and San Francisco, Calif. He served the Church in Norway for a time, and was also seamen's pastor in San Francisco. He was married to Rosetta Eggen in 1914. He received Norway's St. Olaf medal and was made a Knight of Vasa by King Gustav of Sweden.

EVANGELIST'S SCHEDULE

REV. CARL OPSAHL

December 11-15
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St. Paul Lutheran Church
Lowry, Minnesota

Want Ads

Rate $1.00 a line, minimum charge $4.00

Wanted: Large church bell. Send description and price to First English Lutheran, 102 Church St., Marshall, Minnesota.

For sale: 3-manual Wurlitzer pipe organ. Available for sale Jan. 15. Anyone interested is invited to come down and hear the organ. Price very reasonable. St. Olaf Luth. Church, 2nd Ave. and 1st St. N. W., Austin, Minn.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

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Barber shop for sale, in good Luth. community in Cent. Minn. Only Protestant barber in town. Good business. Must sell. 694-1C

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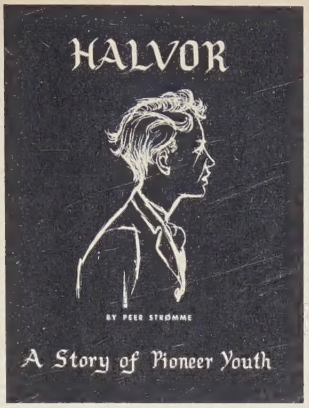
Young man, 25 yrs. old, wishes to secure permanent position in an insurance agency or company as an underwriter. 694-3E

Elderly lady wishes housekeeping position for 1 or 2 working adults, will take full charge. No smoking or drinking. Ref. exchanged. 694-4D

HELP WANTED

Lutheran lady, single or widow preferred to serve as chief cook at Lutherdale Bible Camp near Elkhorn, Wisc. for summer of 1961. 694-5F

Housekeeper wanted for widower and 2 daughters 8 and 11. New home, in Sioux City, Iowa. Top wages, ref. required. 694-6F



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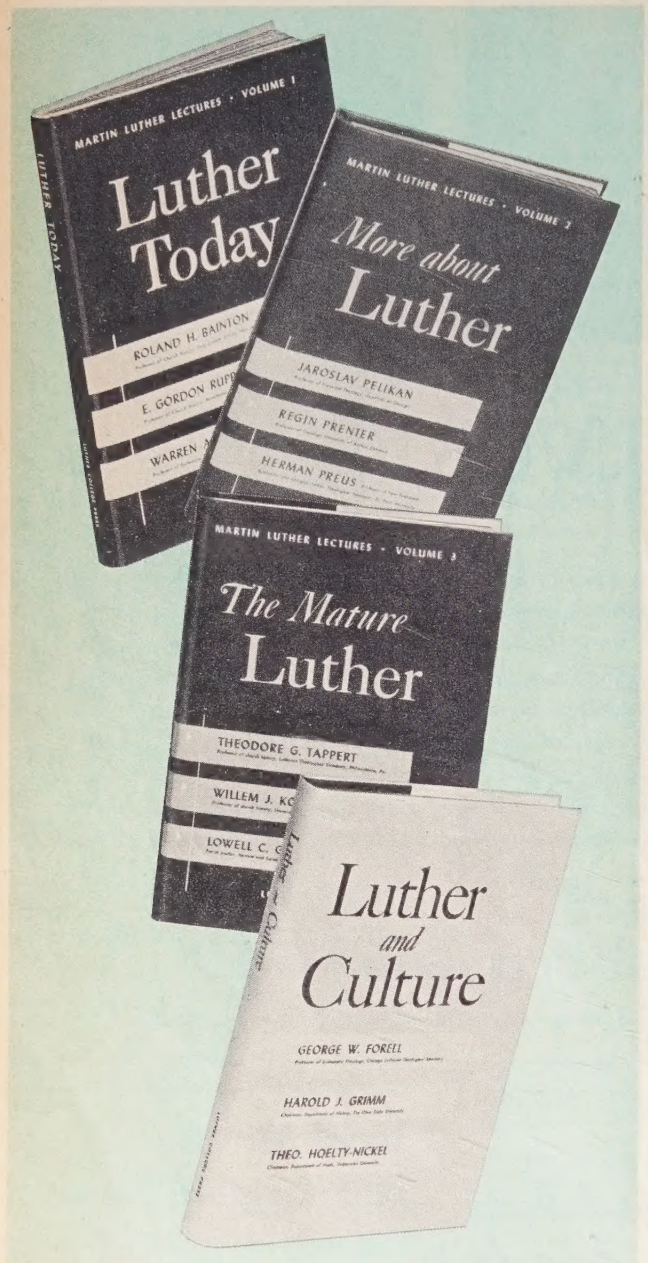

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